THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Protestant Episcopalian.

ON THE QUESTION—ARE THE BISHOPS OF OUR CHURCH A BODY, WHEN THE GENERAL CONVENTION IS NOT IN SESSION?

Messrs. Editors,—The question has been sometimes mooted, whether the bishops of our Church ever lose their individual character, so as to become a body, except when they sit as a branch of the General Convention. Up to this period of our ecclesiastical existence, the question has not appeared to be of practical importance, as there has been no example of their acting in this capacity when the Convention was not in session, and no public claim of the kind, on the part of any in our communion, except in some anonymous newspaper articles. But our Church is expanding in growth and vigor, and new modes and instruments of operation are developing themselves in her affairs; and among these, the plan of the corporate action of the bishops alone may very naturally be thought of. The question then would be, have they the power so to act? And it may be profitable to discuss this weighty question now, before it shall be agitated in conjunction with any project that may obscure its consideration in the abstract.

As some persons may argue that the right of bishops to act alone as a body is inherent in their office, I first turn to Scripture, in which only their inherent powers can be found. And there, I believe, there is no example of the kind. The only case of a Christian ecclesiastical council in the New Testament is recorded in Acts xv.; but that consisted of the "apostles, and elders, and brethren," or, in other words, of "the bishops, clergy, and laity," as do our General Conventions: the apostles or bishops did not act alone. This, I say, is the only case; for it will not be alleged, I presume, that when "the twelve" desired the people to elect seven deacons, or when "the apostles which were at Jerusalem" sent Peter and John to Samaria, or when "James, Cephas, and John" gave to Paul and Barnabas the right hand of fellowship, they acted in a corporate capacity, any more than when "Paul, and Silvanus, and Timotheus," (all three of them apostles,) wrote epistles to the Thessalonians: all these were individual acts. If any regard as different the one first mentioned, that relating to the deacons, it must be, not on the ground of an order for the mere election of deacons, which would have been a very petty subject for corporate episcopal or apostolic action, but on the improbable theory,[*] that the office was at that time first instituted; then, however, it would be dictated by mere inspiration, not by human counsel—the act of the HOLY SPIRIT only, not of a body of men. I do not recollect any other passage of Scripture that can even plausibly be deemed relevant to the question. And therefore I repeat, that there is no case in Scripture in which apostles or bishops acted alone as a body.

I do not go to the fathers, because, whatever regulations the uninspired church, or uninspired churches, may have anciently made for themselves, they have no obligation on the later church, or on other churches, that have never ingrafted them into their respective codes. Not even the maxim, *semper, ubique, ab omnibus*, could it be verified on this subject, would be applicable here; for that maxim belongs to matters essential, not to mere discipline or government. Discipline and government may be varied by ecclesiastical legislation, provided there be no invasion of inherent rights. And the only authority for inherent rights is Scripture.

These remarks bring us to the great point: Are the bishops of our Church empowered by the legislation of our Church to act as a body when the General Convention is not in session?

Here, reverting to the early periods of our own church history, we find that at first the bishops were not regarded as a body at all. The original proposed constitution of 1784, and the one first adopted in 1785, merely secured each bishop a seat in his diocesan convention, (such at least is the letter of those documents, and the judgment of the most venerable authority,) without making him a member of the General Convention,[†] unless sent as a clerical deputy. The constitution of 1786 made the bishops, *ex officio*, members of the General Convention, consisting of only one house, and required that one of them, if any were present, should preside.[‡] In the constitution of August, 1789, they were, when three or more in number, created a separate house, "whenever General Conventions are held," and so became, for the first time, a body, under the two names of "the House of Revision" and "the House of Bishops;" with the power of objecting to any measure of the other house, and of a *veto*, unless three-fifths of that house, then distinctively called the General Convention, should sustain it when non-concurred in by the bishops.[§] In the constitution of 1789, the bishops were continued a separate house, "whenever General Conventions are held," with the new power to "originate and propose acts for the concurrence" of the other house, and with a negative on measures proposed by the House of Deputies, unless adhered to by four-fifths of them.[‖] In 1792, and again in 1804, (the bishops having dismissed it in 1795,) it was proposed to give the House of Bishops an unqualified negative; which proposition became a part of the constitution in 1808.[¶] From that time till now, the third article of the constitution has read thus:—

"The bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of clergy and laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both houses, &c."

It appears, therefore, that from the year 1784, in intention, and from 1785, in fact, to 1789, the bishops were not a body in any sense. In August, 1789, they were made a "House of Revision" only; and in October, 1789, a House Proper; both, however, "when General Conventions are held." And this latter is the exact position the constitution has ever since given them, with only the additional privilege of an unqualified "negative." With this basis, I proceed to some further investigations.

Our early church history affords an obvious *presumption* against the bishops having more corporate power than is expressly allowed them by our code. Their corporate power was, at first and always, a *grant* of the General Convention, and it was granted only by degrees; of course, more than has at any time been granted specifically cannot be presumed to exist in them as a body. The Convention never touched their individual official rights that I can perceive; the legislation was for the due and easy fulfilment of these; but the rights they were to exercise in or over our whole Church *were* defined, the rights they were to exercise over each other, those which might affect episcopal interests beyond their respective dioceses. These expansive episcopal faculties the General Convention has always either denied, or conferred and regulated at its pleasure. None such exist, therefore, beyond the letter of its legislation. Should any person allege more, on the ground of the *spirit* of our code, I reply that no spirit of laws can create a new or additional factitious right. The spirit of *Episcopacy* gave the bishops influence before they were made a body, and it still does; and such influence is wholesome. But influence is different from right: and the influence of a number of individuals very different from their influence or rights in a corporate character; and whether these latter would be wholesome, can be decided only by the representative assembly of our whole Church.

Should an analogy be asserted between our bishops and the senators of the United States, the answer is ready. The senators form "the Senate" for business in which the other branch of Congress is not concerned; as appointments, impeachments, treaties: this the constitution declares. In these matters they act in their corporate capacity, being designated in the constitution as the "Senate." But the constitution of our Church, as we have seen, says only that "the bishops ...... shall, *whenever General Conventions are held*, form a separate house." Hence it is clear that the bishops have not been empowered to sit as a house when the General Convention is *not* in session. And if not made a house at other times by the constitution, they are not, and cannot act as such. If it be said that the point here determined in the constitution relates to the "separateness" of the House of Bishops from the other, not to the erection of them into a house or body, I refer to the whole early legislation of our Church in reply. Not only were the bishops unknown at first in a corporate character, but they were not even legislators, *ex officio;* and not till three years after they were made such, were they created a house, and then only when conventions should be held. To say that this clause of the constitution refers to the "separateness" of their house only during conventions, implying that at other times they were a house of themselves, would imply also that they were "a separate house" already, which would make nonsense of the passage. It would likewise be contrary to our whole early history, whether recorded or notorious.

One of the canons, (5th of 1832,) providing for general consecrations in the *recess* of the Convention, directs the testimonials, &c., "to be forwarded to the presiding bishop of the House of Bishops." This does not mean that there is such a house during the recess, but only designates "the president of the *last* House of Bishops;" for in the event of his decease, the papers are to be sent "to the bishop who, according to the rules of the House of Bishops, is to preside at the *next* General Convention." I do not see that such an expression occurs in any other canon. And I think it is now sufficiently clear, that during the recess the bishops are never a house.

Still it may be argued that they are a body, without that name, and may act as such, when the General Convention is not sitting. The conclusive reply to such an allegation is found in our legislative history. They never were a body till they were created a house, and they never have been created a body with another name, or without any. This argument I deem final. Yet it may not be irrelevant to show, from the canons, and the practice under them, that the duties relating to our whole Church, imposed on the bishops during the recess of the Convention, are to be discharged in their individual character.

By the 5th canon of 1832, "a majority of the bishops" are to "consent to the consecration" of a bishop elected, by a diocese competent to the act, during the recess of the General Convention. This feature was not in the canon of 1799, or 1808, but was inserted in 1820; the consent previously required was only of the standing committees, which is now given before that of the bishops is asked. Now, if the bishops are to "consent" as a body, the standing committees are of course to do the same in a general meeting; in other words, substitutes for the two houses of the General Convention must assemble: but *cui bono?* the canon was intended to facilitate this class of consecrations; but this construction would make them as difficult to bring about as ever. And as to practice under the canon, there have been many cases since 1799, and five since 1820; but never have the committees or the bishops assembled or acted as bodies, nor has any one ever imagined that it was their duty to do so. Neither has any General Convention taken any other notice of these acts than to welcome the new bishops respectively into its council. Both the face of the canon, therefore, and a full amount of practice under it, never checked or questioned, decide that in giving "consent" to such consecrations, "the bishops" do *not* act as a body, but in their individual capacities.

The next case in which "a majority of the bishops" are to "consent," the General Convention not in session, is found in the 32d canon of 1832, which relates to "episcopal resignations." It directs the president of the standing committee to "*transmit* copies" of certain documents to "*every* bishop of this Church," (they do not get them through the presiding bishop,) and if a majority of them "*notify* the senior bishop of their consent," the business shall be consummated: and it adds, "If a majority of the bishops do not *notify* the senior bishop of their consent *within six months*, all the previous proceedings shall be void." Here, obviously, the whole language presumes the bishops to be in their respective dioceses, not assembled together with the senior bishop. At any time "within six months" they may "notify" him of their consent, one at one time, and another at another, within that period.

A third function to be performed by a "majority of the bishops" is defined in 49th canon of 1832; which directs how special meetings of the General Convention are to be called. The right of calling them is "in the bishops." It is to be "exercised" by the presiding bishop, "with the consent, or on the requisition of a majority of the bishops, expressed to him in writing." The phrase "in writing," refers unquestionably to correspondence by letters. If one or more bishops propose a special meeting, the others are informed, and give or withhold their "consent" in this way. If one or more deem a "requisition" necessary, the others are notified, and sustain or reject it by individual correspondence. The construction that would require the action in this case of the bishops as a body, would be strange indeed! They must first assemble from all parts of the Union, to decide whether a special General Convention shall be called, and then assemble *again*, say some six or eight weeks afterward, to attend the Convention itself! The journal of the special General Convention of 1821, does not state how the bishops then signified their consent to the presiding bishop; but it is well known that there was no meeting of the bishops for the purpose. It follows, then, from the face of the canon, from a rational view of its requirements, and from the only example of practice under it, that "the bishops" in discharging this function, act individually, not as a body.

Under the old canon on this subject, (1799 and 1808) "the bishops" had the power now given to the presiding bishop, of changing the place of meeting from that fixed on for the next stated General Convention. This they would naturally do in the same way, and probably at the same time, that they decreed the call for the special meeting.

In no case, therefore, thus far, does it appear that the bishops were regarded as a body, when not assembled as a house, one of the branches of the General Convention. Their action was always in their individual character.

But in 1832 a canon was passed, which has been supposed to have a bearing on the action of the bishops during the recess of the General Convention. It runs thus:

Canon 53. Of the requisites of a Quorum.

"In all cases in which a canon directs a duty to be performed, or a power to be exercised, by a standing committee, or by the clerical members thereof, or by *any other body* consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the canon."

Here let it be noted that this canon recognises as "bodies," the standing committees respectively, and the clerical members of each; but it makes no set of persons a "body" that are not such otherwise: ordinary committees, and the like, are made "bodies" by their appointment. It does not corporate all the standing committees into one assembly, for ratifying an episcopal election "during the recess;" and as little does it corporate the bishops for consenting to the consecration. It does not corporate the bishops for acting on an episcopal resignation, and require them to hold a session of "six months," unless a majority agree sooner. It does not corporate the bishops for calling a special General Convention, and sentence them to two journeys, many of them long ones, to summon the meeting, and to attend it. To these cases it is clear the canon has no application whatever. So clear indeed is this, that the action of the standing committees and the bishops, in reference to the consecration that occurred in 1834, was the same as in the cases before the 53d canon was passed; nor was the proceeding censured or questioned in the Convention of 1835. So that we have both practice unchallenged, and the reason of things, for the assertion, that the bishops are neither regarded as a "body," nor made such by that canon.

I now proceed to the two new canons, which assign other functions to "the bishops," when the General Convention is not in session. In the 1st canon of 1835, is committed to them the selection of a bishop for a diocese requesting it, not competent to elect for itself: its "request shall be made known to the presiding bishop, who shall communicate information of the same to the other bishops," and then "a majority of the bishops may select a suitable person;" "and if a majority of the standing committees" consent to the consecration, it may take place. This canon, like the 5th of 1832, no more requires the action of the bishops as a body, than that of the standing committees in one meeting; the latter would be as necessary as the former, under the opposite construction; and thus, instead of facilitating the obtaining of a bishop "in the recess," a substitute for the General Convention, about as numerous as itself, would have to assemble—and this, not to legislate, not to consider the state of the Church, and provide for its general welfare, but merely to elect a bishop. Such a course would be far worse than calling a special meeting of the Convention; there would be the same trouble and expense, with but a fraction of the benefit.

The second canon of 1835 provides for the appointment of a bishop for a foreign mission, "during the recess." The Board of Missions "may propose a station to the *several* bishops of this Church, which station shall be adopted if approved by a majority of the bishops:" then the Board "may request the bishops of this Church to select a suitable person," &c.; this done by a majority of them, the concurrence of the standing committees is required, as in the other cases, and also that of the Board. Under this canon the Board acts as a body, according to canon fifty-three; it has a constitution of its own, giving it corporate existence. Not so, however, the standing committees; they are bodies severally, but not one body conjointly; their action is in their separate characters; a collective character they have not. Neither have "the bishops;" they act as individuals. Very clear light is here thrown on this view of the matter; for the "station" is to be proposed to "the *several* bishops;" and in their "severalty" they adopt or reject it: of course, they are "severally" requested to "select a suitable person," and "severally" they select him. As before also, the remedy would be made worse than the difficulty, if, "during the recess," the bishops and the standing committees were required to assemble in two *quasi* houses.

I have thus gone through all the illustrations of the subject afforded by our legislative history and code. And I think the conclusion is inevitable, that our bishops are *not* a body, except when sitting as a house, a branch of the General Convention, "when it is held;" this latter is established by the constitution—more than this is not.

It is true, there may be difficulties in the execution of the parts referred to, of the two new canons: to select a bishop without nomination, or to nominate one for selection, when the bishops are not assembled, may sometimes be no easy matter—sometimes, however, it may be otherwise. Correspondence *can* do the work, though it may often produce delay. With the difficulties of these canons, however, my argument has no concern; they must be fulfilled as well as may be; perhaps another General Convention may amend them. But be the difficulties ever so great, they compare not with those of regarding the bishops as a body, when *not* in the General Convention. What makes them a body? not the constitution, not the canons, not usage, for they have never yet acted as such; and, from the infancy of our Church, till recently, the idea was never bruited; not analogy with the affairs of our mother Church, for the English bishops have no corporate character out of the convocation. In a body, the majority binds the minority; but this is not the case among our bishops out of Convention, except in the one point of certain votings, called "consenting, requiring, selecting:" should they meet, and a majority agree on rules of order for conducting these canonical proceedings, neither the minority, nor the very majority so agreeing, would be bound by them; the presiding bishop for the time being, though only one against perhaps all the rest, would disregard these rules, in discharging *his* functions in the several cases; he could ask the votes as he pleased: and he would be *obliged* to receive each vote in such way as each bishop chose to give it.

If the bishops are a body, they are so without any public authority whatever, and merely on the ground of private opinion. What, then, shall determine the measure of their corporate powers? nothing but private opinion. In acting under the canons, the 53d canon would be their rule of action; but what would confine their proceedings to matters canonically set forth? If they are a body independently of the canons, are they not above the canons? If a body independently of the constitution, are they not above the constitution? If a body independently of a grant of the General Convention, are they not above the General Convention? I make these suggestions, only to show to what the theory of their corporate character, out of the General Convention, may lead.

No one, Messrs. Editors, regards the episcopal office with more veneration than I do. My remarks are not derogatory to it. They are offered merely for the discussion of an important subject, at a time than which none will probably be more favorable. And should they have the effect of guarding Episcopalians against the visionary and untenable notion here impugned, I shall deem them a good service done to our Church.

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[*] See "Episcopacy Examined and Re-examined," p. 234.

[†] Bioren, preface, and p. 9.

[‡] Do. p. 26.

[§] Do. p. 61.

[‖] Do. p. 75.

[¶] Do. pp. 117, 221, 148, 248.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM.

NO. IV.

LITURGY OR NO LITURGY.

IT is objected by our Congregational brethren, that the liturgy of the Episcopal Church, its forms and ceremonies, beget a cold formality, a dead indifference to the "*spiritualities* of religion;" that they draw off the attention from "the realities of the *invisible* world," and chain it down to "the things of time and sense." Without stopping to inquire whether this objection—which, by-the-bye, has never been made by those who used it—be sound, I shall only reply, that whatever evils may attend the use of a liturgy, still greater ones have arisen from its disuse. Should its presence cause indifference, it operates as a check upon every wild fanaticism; does its use make men formal, it tends to prevent their extravagances, to abash their overweening self-righteousness. Take away the liturgy, and adopt the Congregational discipline and worship, and the order of the churches is loosed from its moorings; the door to enthusiasm and fanaticism, heresy and schism, is set wide open, and men are left without any standard of reference, which will enable them to detect the approach or presence of a cold formality, or which shall check the extravagance of an unbridled imagination. It is no answer to say the Bible is *their* standard; for so is it the standard of all, and of every discordant sect. Whatever objections may exist against the discipline and worship of the Episcopal Church, that of the Congregational, where there is no liturgy, and which acknowledges no form or ceremonies, encourages self-righteousness and hypocrisy, gives rise to fanaticism, heresy and schism, and tends to produce licentiousness and disorganization. It is not to be inferred, however, that because such is the tendency of this organization and practice, that each individual, or every church, or even a majority of either, are to be supposed partakers of these evils, or to act under their influence; for, no doubt, many there are, whose sense of propriety, assisted by their strong faith in the truths of the Gospel, enables them to counteract the natural tendency of the principles they profess. Nor does this fact militate against the truth of my assertion. I am inquiring, What is the natural tendency of Congregationalism? not, What is the character of the individuals who profess it. This inquiry, too, is independent of the effects of "pure religion, and undefiled, which cometh down from above," inasmuch as its great truths are unaffected by any form of ecclesiastical organization we may choose to adopt; *modes of worship* being devised and instituted, not to constitute, but to preserve religion.

1. First, then, *Congregationalism encourages self-righteousness and hypocrisy.* This is done in two ways—by its discipline, and by the view it takes of itself. To enable the reader to judge concerning the effect of their discipline, we must follow one of their number "from the world to the anxious-seat," from the anxious-seat "to the meeting of young converts," and from this into the church, and mark his progress there.

Imagine, then, a young person seriously inclined, heartily desirous of obtaining eternal life; or, if the reader prefers, let him be one who wishes to make religion a cloak for all manner of iniquity—and see him wend his way to the "anxious-seat." Here he meets with others possessing the same desires, and seeking the same ends. He hears them, one by one, detail the list of their troubles, their cares, and their anxieties. He hears, too, the *experience* of the young converts, told by themselves; and listens to the relations of their former sorrows and their present joys. This is not only done once or twice, but is continued day after day, and week after week, at the end of which the sameness, the perfect conformity of their experience to that of every other, and of all to that of some one who is looked up to as an example of piety and humility, would be truly astonishing to a person who was ignorant of the means by which it had been accomplished. It will readily be seen that this similarity results from the *training* the young convert has undergone, from his efforts to be conformed to the pattern set before him,—conformed, too, to an exemplar, frail and imperfect; and it would be strange, indeed, should the copy exceed the model after which it is fashioned.

Instead of a liturgy, "exact and inoffensive; so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain that the most ignorant may pray with understanding: so full that nothing is omitted which is fit to be asked in public; and so particular that it compriseth most things we would ask in private; and yet so short as not to tire any that hath true devotion—whose doctrine is pure and primitive; and whose ceremonies are few and innocent; with a method exact and natural; with language significant and perspicuous; and whose words and phrases are taken from the holy Scriptures, or are the expressions of the first and purest ages of Christianity." (Dr. Comber, pref. q. by Wheatly on Common Prayer, p. 34, London edition, 1835.) Instead, I say, of such a liturgy as this, with which to compare their feelings, and by which to regulate their devotions, the Congregationalist is obliged to rely on an imperfect copy of the great original; one, too, which is likely to be distorted and disfigured by prejudice or passion, to be debased and deformed by ignorance or hypocrisy. The injury which religion in many cases has received from this practice, is altogether incalculable. In more instances than one I have known young ladies set up among them as perfect patterns of piety, to whom the younger portion of their sex were directed to look up for example, and from whom they were told to copy; but who, as time has shown, while in public they were receiving the homage due only to superhuman beings, had resolved, in private, to live "as wise as the mothers that bore them." That this is always or often the case, is not pretended, but that it has been, and again may be so, is sufficient reason why such a practice should not be pursued.

Can it then be wonderful, that every changing generation should bring along some change in the doctrines and practices of Congregationalism? Or can it be doubted that the practices I have detailed will fail to make many hypocrites, or to deceive many honest minds?

But I have not done. The young convert is yet "to be taken into the Church," and as a preliminary, the oft-repeated tale of his "experience" is again to be rehearsed. See, then, a room full of such persons, all anxiously desiring admission into the sacred enclosure of the fold of GOD. The "paragon," perhaps, is first called upon to renew the story of his conviction and conversion; and the similarity which has before been noticed, will here be manifested as the pretended history of the various individuals passes under review.

"The young convert" is now a member of the Church, and his pastor, like a faithful watchman on the walls of Zion, warns him of the dreadful consequences of backsliding, of the danger to be apprehended from "losing his first love," of permitting his zeal to cool. Difficulties now thicken upon this *novice* in religion. He has obtained his feelings, has had his exercises in a time of high excitement, and these excited feelings and exercises have been published to the world as Christian experience. The causes which operated to produce them are withdrawn, and the mind, wearied and worn out by the excesses that racked and tortured it, sinks, in spite of him, into a listless quietude. He strives, but in vain, to resuscitate what he believes to be a dead or dying faith, and strenuously exerts himself to fan into a blaze the last flickering embers of his departing feelings. Too anxious for his future happiness to permit himself to doubt the genuineness of his piety, or too proud to own that he has himself been deceived, or too base to acknowledge that he is deceiving others, the foundation-stone of self-righteousness and hypocrisy is firmly laid, and passing strange will it be if the superstructure is not raised.

The piety, if such it may be called, of these individuals must now enter another channel, and of all, that of the *mutual watch*, of which I have already spoken, offers the most likely opening in which full scope for every unholy feeling, and for every base and malignant passion is offered. From first to last, "they have measured themselves by themselves, and compared themselves with themselves;" and, therefore, in the judgment of the Apostle, they "are not wise."

Again: The same spirit is encouraged by the manner in which Congregationalists speak of Congregationalism. The love of praise is a desire natural to the human heart, and therefore, he who praises the "spirit of the age," or the spirit of the principles he professes, indirectly praises his own spirit, and, by so doing, administers food to the natural appetites and passions of his nature. Thus, when Congregationalists are trumpeting forth their many deeds of charity, when they are proclaiming their zeal in every good cause at the corners of the streets and upon the housetops, when they are claiming "that the principles and polity of their churches are adapted to all the various circumstances of men, and to the most advanced state of society and the Church; that they harmonize with the genius of our civil institutions, [which, be it remembered, they are continually condemning,] and tend directly to strengthen them; that they are calculated to secure the purity of the churches, to promote personal religion and fruitful piety;" (Howe's Trib. Pil. p. 105;) "that where they exist they will, in spite of opposing institutions, take effect in every quarter;" (Bacon's Man. pref. p. 8;) "that when we consider the principles and spirit of Congregationalists, their intelligence, their zeal for moral reform, enlightened, principled, and constant; their liberal devotedness to the work of missions and other objects of universal philanthropy, that we cannot but suppose that they are to have a prominent agency in the renovation of the world;" (Mitchel's Practical Church Member, pref. p. 11;) when they are doing and saying all this, there is an evident self-complacency in their manner, which seems to indicate the existence of the feeling that they have a share in all these excellent principles, and are partakers in these extraordinary labors. To me, at least, the whole procedure looks like Pharisaic boasting; and I doubt not the authors would be as much enraged as were certain members of their communion, at what they considered the *personalities* of a sermon, preached by a presbyter of the Church, giving an excellent scriptural account of the Pharisees of old, but which contained no allusion, by word or sign, to the persons offended.

2. *Congregationalism gives rise to fanaticism, heresy, and schism.*

Were I to give the genealogy of this organization according to what I consider the truth, I should say that fanaticism begat heresy, that heresy caused schism, and that both produced Congregationalism; but arguing from their own claim, that they are a legitimate branch of the true Vine, the natural results will be as above stated. The prediction of an eminent bishop, "that division was the sin, and that division would be the punishment of the dissenters," has been most fully verified in the multitude of sects into which they have already been divided. In the Episcopal Church, differences of opinion have existed, controversies have arisen, and discussions been carried on, and all concerned remained Churchmen; but not so with the dissenters, and especially with those who deny the divine institution of the Church and the perpetual succession of its ministry. There every difference of opinion, every controversy, and every discussion, produces a new sect. Such, too, we should expect would be the consequence, in a church where no standard of reference exists; where every man who *pretends* to believe "that Jesus is the Christ," is a bishop and a priest, a teacher and expounder of God's law, authorized "to minister in holy things;" where the examples of the saints and martyrs of the primitive Church are rejected; where we are told "that reverence for the opinions and writings of the ancient fathers has done immense evils to religion, has continued in the Christian Churches most of the corruptions which now deform and debase the religion of Christ—corruptions which are not confined to Romanism;" (Noah Webster, LL. D., on Philology in the Knickerbocker for April, 1835, p. 355;) and "that their folios will not pay the trouble of a perusal." (Marsh Ecc. Hist. p. 189, 8vo. N. Y. 1827.)

What else than this can be expected, when the crudities of ignorance, the errors of enthusiasm, and the extravagances of wild fanaticism, are supposed to be the especial suggestions, or the revelation of the Holy Spirit? Or what better ought we to look for, when every man who has sufficient influence to raise a party, is at liberty to preach a new doctrine, and establish a new church? An attempt to prove that Congregationalism favored and produced *divisions*, would be to undertake to prove that history is true, and facts to be believed; and to deny that *fanaticism* is a prime agent in accomplishing the end, would be to give the lie to the most observing and considerate of their own writers.

3. *Congregationalism tends to produce licentiousness and disorganization.*

That an ecclesiastical regimen which rejects all organization tends to disorganization is self-evident, and that it tends to licentiousness of doctrine would seem almost as certain.

If, as the Congregationalists say, "It is certain that no particular form of ecclesiastical polity is necessary to the existence of a church, the authority of its ministry, or the validity of its ordinances;" (Howes Trib. Pil. p. 7;) and if, when we find a man claiming to be an ambassador from on high, and "who is diligent and successful, it is idle, and worse than idle, to raise questions about the circumstances of his inauguration;" (Bacon Man. pp. 65, 66;) then is no form of ecclesiastical polity necessary, and any man may "take to himself the honor of the priesthood without being called of God as was Aaron." Such doctrines, taught too by the most enlightened and eminent ministers of the Congregational Church of the present day, contain in them the essence of the wildest disorder, and of the most unbridled license.

I need not multiply examples on this head, the statement of the case as it has just been given from their standard writers, is sufficient evidence of the truth of the charge; nor need I make any apology for the plainness with which I have spoken of the tendency and influence of Congregationalism. But were an apology or a reason for writing necessary, I need go no farther than to the preface of Dr. Bacon's Manual for Young Church members, (5) for a complete vindication for what I have said. Changing the name, and I too may say, "I do not expect that every reader will be pleased with every thing which he may find in these articles, nor have I written with any such design. They are designed for the use and benefit of *Churchmen;* if they read and profit by them, I shall not be solicitous about their reception in other quarters."

It has been said by Congregationalists that "every religious sect in this country, under whatever forms it may be organized, is more or less affected by the principles of the Pilgrims;" (Pref. Bacon's Manual, p. 8;) and that Churchmen may justly appreciate these principles, I have attempted feebly and briefly to point out some of their effects, among which we may reckon those already enumerated, and to which we may add insubordination, contempt of the ministry and the ordinances of religion, and the restless spirit of change, all of which in the opinion of the writer, are inimical to the best interests of vital piety. JURIS CONSULTUS.

For the Churchman.

EXTRACTS FROM A COMMON-PLACE BOOK.

NO. II.

"OPEN-HANDED CHARITY"—AN ANECDOTE.

A FRIEND of missions lately soliciting aid from a neighbor was answered, "Wait; I will first see what I can afford." The other answered in the following lines of Wordsworth:—

"Give *all* thou canst; high Heaven rejects the lore
Of nicely calculated less or more."

The judicious putting forth of that truism subdued the objector, and he did at once give all he could. "If thou hast little, give *gladly* of that little." This is the injunction not of man merely, but of Him who freely giveth us all things richly to enjoy. ORION.

THE BOUNTY OF GOD.

The eternal Father, Lord of all that lives,
The means of bliss to every being gives;
By Him created, as by Him preserved,
All have enjoy'd the bounty *none* deserved.
For *all*, the Son eternal laid aside
His amaranth of Deity, and died.

On *all* who seek assistance from above
The eternal Spirit lights, for God is love.
E. PEEL.

Remember how the Scripture hath declared,
That such as spare not, Heaven will leave unspared.
E. PEEL.

The sonnets of Wordsworth have been styled the best in our language; they certainly do indicate that sober piety which should be deemed the most exalted test of poetical merit. The morality of his wisdom, and his well-trained imagination, render his poems objects of delight and improvement. Observe, too, how he seeks to introduce some admirable lesson of kindness and love in all he writes,—thus in depicting a Highland hut, he bursts forth in praise and recommendation of sweet humanity:

"Humanity is humble, finds no spot
Which her Heav'n-guided feet refuse to tread,—
Oh! love, as nature loves, the lonely poor,
Search for their worth, and stand no more aloof."

HUMAN GLORY.

What is it? On hearing of the death of a young friend who had attained to much of human fame, Miss Hannah thus notes the event in her journal:—"Heard of the death of young B. Lord! bless this loss to his broken-hearted father. Oh! do thou now show him the *vanity of ambition*, and the worthlessness of the noblest talents, except as they are used to promote thy glory."

I will add the testimony of another adequate judge in this matter. The French politician Chateaubriand, the courtier and minister, is eminent not in those characters merely, but has written works, the fame of which is throughout all Europe, and has reached us on this side the great waters. A man of "chivalric honor, and with a genius steeped in the ancient history and literature of his country"—a companion of kings, and a great man amidst their councils and decrees. Now, would it not be well to know the testimony of such an individual, as to the *real worth* of that renown of which he so largely shared. Here then it is,—"I have, (he writes,) never been relieved from the heavy pressure of ennui, *all here below is so hollow!* How is it possible to love glory? The most famous man of his age died, and *the death of Bonaparte* was cried by the common hawkers through the streets—not a single passer-by did I see turn from his path, or slacken his pace, to pay but one sous for the printed recital of his death.—Wellington also, but for late events, would have sunk into the *petit maitre* of London."

And, "what saith the Scripture?" For men to search their own glory, is *not* glory. Prov. xxv. 27. God resisteth the proud, but giveth grace to the *humble* Jas. iv. 6. Will God esteem thy riches? No—not gold, nor all the forces of strength. Job xxxvi. 19. Be not conformed to this world. Rom. xii. 1.

ROUSSEAU.

I know little of this author, but have no reason to doubt the faithfulness of the following portraiture of him, as a writer and a man.

A contributor to Blackwood's Magazine for April, 1835, writes:—"We would only allude to a visit we lately made to the Hermitage at Montmorenci, the abode of the unhappy Jean Jacques Rousseau. In spite of the eloquence, genius, and misery of that singular being; in spite of the delicious nook in which his little nest is embowered, and of the enchantment of this scene, and all the associations it brought with it, the recollection of the *man*—the most depraved and unclean-minded fellow that ever existed—who had inhabited it, turned our delight into disgust, and almost made us sick of human nature itself. We cannot bear to hear of the *sensibility* of this man; we account for his sensibility simply by saying, that rotten things are the quickest to catch fire. The health of his mind, indeed, was wrecked by vice; but in the midst of the wreck, feeling—if a diseased excitability can be so named—survived, and threw a dazzling gloss over the impurities and deformity of his inward soul."

Yet Rousseau had his admirers—almost his worshippers! My soul! put *thou* thy trust not in man, but in God!

CHARITY OF OPINION.

A forcible writer in a late number of an English periodical, after an able review of the politics of Britain, in his "summing up," offers the following prudent and excellent advice:—

"Regard not men's persons or professions so much as their actions: nor believe some men infallible, and others always in the wrong. Flatter not a man because he is in power, nor believe evil of him for that reason. The humor of censuring every thing is a dangerous one, as it is sure to lead a man into absurdities and utter contradictions."

SABBATH.

Yea! every day should leave some part
Free for a sabbath of the heart;
So shall the seventh be truly blest,
From morn to eve, with hallowed rest.
WORDSWORTH.

"By thine agony and bloody sweat, Good Lord, deliver us."—*Litany.*

Think of the blood-like sweat
With which Christ's brow was wet,
Yet how he pray'd, unaided and alone
In that great agony—"Thy will be done."
Friend! do not thou despair,
Christ from his heaven of heavens will hear thy
prayer.—*Mary Howitt.*

THE SCRIPTURES.

———— Humbly consecrate
Thy soul to God; and ever take
In his good book, delight: *there* lies
The highest knowledge, which will make
Thy soul unto salvation wise.—*Mary Howitt.*
Nova Scotia, March, 1835.

For the Churchman.

BISHOP ELECT OF MICHIGAN.

MR. EDITOR,—I very much regret the course pursued by the Standing Committee of the Diocese of New-York, in permitting the publication of their proceedings in the case of the Bishop elect of Michigan; especially as I am informed that the columns of the Churchman furnished the presiding Bishop with the first information of their decision.

This mode of reply in such a case, is, I believe, without precedent in the past action of standing committees on similar communications from the presiding Bishop. If it was intended by such a course to dictate to the standing committees of other dioceses, I doubt not it will meet with the reception it deserves. If it was merely intended as a precedent for their consideration, I can only say that I hope those for whose benefit it was intended, will be duly thankful for the favor, even should they deem themselves competent to act in the premises, under the guarantee of the nine electing bishops, without the interference of any other co-ordinate body. Virginia and Pennsylvania have already, I am informed, signified their consent to the consecration of the excellent and devoted presbyter who is the choice of the bishops, and I do not doubt, (the counter decision of New-York, to the contrary notwithstanding,) that most of the other dioceses will be found acting with them, unless better reasons are offered than are furnished by the report adopted by the Committee of New-York. Will any member of that committee do the Church the favor of informing it how long St. Ambrose, St. Cyprian, Nectarius, Eusebius, Eucharius, or Philogonius were in the Church, or in the ministry, before they were elected and consecrated to the episcopate? Will he also tell us whether the number of years a man has been nominally in the Church, or actually in the ministry, give an infallible criterion by which his fitness for the episcopate is to be decided? Will he also tell us if, in the judgment of charity, the nine bishops who have united in electing the Bishop of Michigan, ought not to be presumed to have acted in the selection, with that prudence which a due sense of their responsibility required? Will he also tell if the decided opinion of two bishops, as to the qualifications of one of their own presbyters, with whom they are well acquainted, fitting him for elevation to a co-ordinate rank, is not worthy of some respect?

I have many other questions to ask on this subject, but must for the present stop, lest I should be thought a too troublesome QUERIST.

THE CHURCHMAN.

SATURDAY, MAY 7, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

THE Agent of the Press returns his thanks to the subscribers who have paid their subscriptions, for the promptness with which they have complied with his late request: he begs to remind others who are still in arrears, of the great inconvenience and embarrassment produced by delay, and to express the hope that they will pay their subscriptions without further notice.

NOTICE.

At a meeting of the Board of Trustees of the New-York Protestant Episcopal Press, held May 4, 1836, it was on motion,

Resolved, That the following statement be published in the Churchman, and that the other periodicals of our Church be, and they hereby are, respectfully requested to copy the same.

SPIRIT OF MISSIONS—PROTESTANT EPISCOPAL PRESS.

The Trustees of the Protestant Episcopal Press, in becoming the publishers of the Spirit of Missions, were expressly directed by the Committee of the Board of Missions, to whom the business of publishing that periodical was entrusted, not to deliver a single number for which payment has not been made at the Press. To this rule they have, of course, adhered; while they have punctually sent the work to every subscriber so paying. The Trustees, however, have reason to believe that subscriptions have been received elsewhere than at the Press, but for these the Press cannot, of course, deliver the work. As soon, however, as such subscriptions have been actually paid at the Press, the Spirit of Missions will be promptly and regularly transmitted, according to the instructions of the Committee of the Board of Missions.

MEDITATION ON THE MERCIES OF GOD THROUGH CHRIST.—What a fountain of mercies is opened to us in the revelation of Jesus Christ. The supreme Being there offers to receive us as children, and permits us to approach him as our reconciled Father. Dissipating the darkness of nature, and disentangling us from the beguilements of "science, falsely so called," the Deity there spreads before us the certainty of a future life. He assures us, that by a particular providence he presides over the affairs of men, causing "all things to work together for good to those who love him." He addresses us as sinners, and while "clouds and darkness are round about him," opens to us a way of access to his unsullied purity and ineffable glory, through faith in the meritorious righteousness of Christ. He promises his holy Spirit, in answer to our prayers, to apply these divine truths to our souls, and thereby to create us anew in Christ Jesus, and enable us to bring forth those "peaceable fruits of righteousness"—a grateful and devoted heart, a tender and enlightened conscience, a resigned will, a holy life. How continually then should the Christian look up to God as his reconciled Father in Christ Jesus; and, in humble dependence on the promised Spirit, seek to cherish toward him the filial confidence, the single-hearted affection, the pious gratitude, the submissive will, the fervent love, which the sense of his own weakness and God's parental care is so well fitted to inspire! How constantly should he endeavor to realize the infinite worth of his soul, remembering that the present is the infant state of his existence, that he is preparing for that sphere where the new life will be consummated, where all the emanations of his being will be the out-actings of love, and where liberty will harmonize with law, and the service of God will be found to be in the highest sense perfect freedom! And especially "in all his troubles," how delightful a privilege should he feel it, to pray that he "may put his whole trust and confidence in God's mercy;" knowing that hereafter the mysteries of Providence will be unravelled, and that he will be permitted to behold, what in this life seemed the darkest dispensations, irradiated with the light of wisdom and goodness! "Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn, and God feedeth them; *how much more are ye better than the fowls!*" God be praised for this promise of his providential care; for this gracious encouragement to us in all the vicissitudes of our being, "in all times of our tribulation, in all times of prosperity, in the hour of death, and in the day of judgment;" to seek with confidence his righteousness and his kingdom; "to have our hearts surely there fixed where true joys are to be found."

The benignant aspect of this providential care toward those "who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity," demands the Christian's most grateful acknowledgment. God assures us that they who mourn shall be blessed; that the light affliction which endures but for a moment shall work out a far more exceeding and eternal weight of glory; that in sending us chastisements he deals with us as a Father, or as a husbandman who would prune those branches of the mystical vine, which are to bloom and flourish for ever. Let the Christian have faith in the promises of God; let him aim, in reliance on Divine grace, to subdue the rebellious feelings of nature to the eternal principles of religion; let him implore the promised influences of the Spirit, daily to impress anew on his mind those heavenly truths which are written in the book of life; and with every sorrow there will be mingled the balm of consolation. With Jesus Christ for his example, he will learn the great secret of Christian triumph, resignation to the Divine will, and will be able to say, in the bitterest trials of life, "Not my will, but thine be done!" With Jesus Christ for his model, he will know that suffering is the appointed path to perfect joy, nor will he hope to participate in the glory of his Redeemer without first sharing his sorrows.

But especially should the Christian acknowledge, with the most ardent gratitude, the provision which is made for him in the divine economy, as a sinner: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." This is the sum of the divine law. Who has kept it? Who can keep it? None. We are all concluded under sin, and, as sinners, what hope of acceptance can we have with that Being who chargeth even his angels with folly? But blessed be God! Christ Jesus is made unto us "wisdom and knowledge, sanctification and redemption;" and, by faith, his infinite merits, his perfect life, and precious death, his glorious resurrection and ascension, are made available to us, and we stand before God acquitted and justified! Herein is the perfection of love; and while humbled under a sense of his frailties, and overwhelmed with the consciousness of his sins, as illustrated by the spirituality of the divine law, the Christian is yet enabled to look up to God as his reconciled Father in Jesus Christ! His hopes cease to fluctuate on the billows of human speculation, and are anchored for ever on the Rock of Ages. He is no longer agitated with the feverish disquietude of a lost traveller, nor left to explore the wilderness of a barren philosophy in quest of waters to slake his thirst, but is daily permitted to drink of the streams of renovation and pardon, which flow from that "fountain for sin and uncleanness," which is opened to all the inhabitants of the spiritual Israel.

These are the most obvious and striking mercies which are revealed to us in the word of God—the certainty of a future life, the assurance of God's particular providence, the blessedness of seeming afflictions, and the astonishing provision which is made for our recovery from the ruin of sin and misery, and our restoration to perfection and glory. Why is it that any are found who reject such a revelation?

REVIVALS.—The revival system of sustaining and spreading the Gospel is undergoing a severe scrutiny in the house of its friends. The following facts are given in a letter addressed to a clergyman in Vermont, one of the prominent advocates of the measures, the injurious tendency of which the writer aims to expose. In proportion as the rage for the revival system decreases, attention to early religious education will increase, the *maximum* of the latter being the *minimum* of the former. In churches where there was a due appreciation of baptismal privileges, and a careful preparation for confirmation, we should hear little of revivals. But so long as these privileges are undervalued, and the appropriate duties of youth are neglected, and men think to retrieve the sins and indolence of their past life by working "at a heat," and doing the business of years in a moment, so long will the Church be agitated by those feverish impulses which are called "revivals."

"In a district of churches, where from sixteen to eighteen hundred converts were estimated, the whole number who in the same associational year united with the Church, both of these professed converts and others not included in the estimate, was but about one-eighth, according to the Associational Report. Where were the rest? Some of them quickly turned back to their former habits of life, ceasing to pretend that they had any religion; others of them trying to hold on upon a hope, but not daring to make a profession of religion; and others, as said a minister of that region, 'not to be found.'

"A minister, late of one of the churches in western New-York, writes, 'He hurries his converts immediately into the Church. If he did not, in three months not one in ten could be found. I have known instances in which young children have been pronounced converted by him in one week, and were received into the Church on the following Sabbath. He urges the Church to do it. If they do not, he compares them to a parent who should "shut a new-born child in a basket, and hang it up in the wood-house." If such children do not "run well," after they have been received into the Church, he charges it to the want of faith in its members. I do not know what the results (of his labors) are in all cases, but I do know in some. He kept up his meetings six weeks in B——, in which time he numbered five hundred adult converts, and one hundred children. About one hundred and twenty of these were received into the —— Church, perhaps twenty were into others. The converts were scattered, nobody knows where. Some of them might be seen on the Sabbath riding on the railroad; and some openly advocated infidelity. Last June, (a year and three months after the meeting,) I saw one of the deacons of that church, and asked him how many of those converts were then consistent members of the Church. He thought there might be twenty. I asked him to mention their names. All he could remember were *five* or *six*. And I do not believe that out of six hundred converts made in that meeting, twenty consistent Christians could now be found in all B——. There has been a perfect religious dearth in that place ever since.'

"Another minister, an excellent man, who was employed in assisting Mr. Burchard in a protracted meeting in another place, three weeks, says, that Mr. Burchard numbered seven hundred converts. 'But,' said this man, 'I can point you to but *fifteen* of whom I have reason to hope; and I look back upon that season with unmingled pain.'

"A minister of high standing, in western New-York, has made this statement:—'A gentleman of my acquaintance, who lives in a region where Mr. Burchard labored, told me, that within a district six miles square, in which he lived, he could count six hundred persons who had been Mr. Burchard's reputed converts; not one of whom had held out. One of them held out much longer than the rest, and hope was indulged that he would continue, but at last he fell away too.'"

The following statement is added in a note by the Editors of the Vermont Chronicle:—

"In the spring of 1832, Mr. Burchard held a protracted meeting in the Presbyterian church in Cazenovia, of between two and three weeks' continuance, at the close of which he announced one hundred conversions, or more. Of the reported converts, *one* has joined this Church, [that in which the meeting was held.] one the New-light Church in Chittenango; two are with the Seceding New-light Church in Cazenovia. The remainder have all given up their hopes, or never could be found after Mr. Burchard left. Since I have been in Owego, Mr. Burchard came to Union, a town twelve miles east of this place. After a long protracted meeting in the spring of 1833, two hundred were announced as converted during the meeting; one hundred and twenty-four were united to the Church, most of them at the close of the meeting—some on an urgency, amounting to little less than compulsion. A few weeks ago, I sat down with their present pastor, with the church records before us, to ascertain how many now remain of the hundred and twenty-four, who gave evidence of piety. According to his judgment, forty-eight of the whole hundred and twenty-four gave some evidence, or rather did not give decided evidence of being unconverted. *Ten* of these are mere children of pious parents, behaving like other children in pious families. Thirty-eight adults are left. These, as a whole, are the most inactive and lifeless members of the Church."—*Boston Recorder.*

BISHOP ONDERDONK'S VISITATION.—An alteration has been made in the Bishop's appointments by the addition of *Medina* and *Sing Sing*, and a change with respect to *Lockport*, *Lewiston*, and *Niagara Falls*.

PROTESTANT EPISCOPAL FREE CHURCH.—Under this head, in another column, will be found a notice to which the reader will do well to attend. The want of such a building as that proposed has been often felt, and the erection of it, if determined on, ought to unite the efforts of all the Episcopalians of our city. In connection with the notice, the opinion of the Bishop on the subject, which is here given, should be read.

For the Churchman.

I HAVE long thought that in so multifarious and so rapidly increasing a population as that of this city, there is wanting a species of churches holding a middle rank between our present *parish* and *mission churches*. The former of these, it is well known, are constituted and sustained on the principle of price and rent paid for pews, and the latter on the principle of charity,—the churches being provided for the poor, and missionaries employed to serve them. I have no doubt that great good would flow to the interests of religion and the Church, by our having also *free churches* in which no price or rent should be placed upon the pews, but the worshippers should be expected to support them by *voluntary contributions*. The multitudes of transient persons constantly among us would here find opportunities of worship. Persons whose avocations lead to frequent removals to different parts of the city, would be thus accommodated. Worthy families in very moderate circumstances, though not actually objects of charity, would here be comfortably provided for in a manner within their means. And, finally, such churches would meet the views of those of ample means and liberal dispositions, who yet have feelings on the subject, which are adverse to the principle of taxing Christians for the support of the Gospel. In short, I think that the providing of such places of worship would be an important department of that natural solicitude whereby the Church, in the spirit of her divine Lord, should care and provide for all. I therefore highly approve of the design now entertained by several members of our communion in this city, to endeavor to erect a *free church*, and sincerely commend it to the patronage of the benevolent and pious.

(Signed) BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, April 28, 1836.

THE following address was delivered by Bishop Onderdonk, at the recent anniversary of the New-York Protestant Episcopal City Mission Society.

Brethren,—It is now about seventeen or eighteen years since my Right Reverend brother, the present Bishop of the Diocese of Connecticut, then a co-presbyter in this city, and myself, took frequent counsel together on a subject appearing to each of us of great interest to the cause of religion and the Church. In the extensive field of labor, opened by the pastoral charge of the largest and most ancient parish in the city, in which we were jointly engaged, we saw daily proof that something more must be done than the building of stately edifices, and the providing of comfortable pews for those who can afford to appropriate them to themselves, if the Church would discharge the duty which it owes to all sorts and conditions of men. We saw that there were multitudes, and knew that there must be still immense multitudes more, among the multifarious population of this great and growing city, as effectually shut out from our churches as if they were the idolaters of China, or of Hindostan. We saw the streets of many parts of the city to which our pastoral duties called us, thronged with a race of beings—the mass of complicated misery, vice, and degradation, that forms so large a portion of the city poor—in whose ears the sabbath bells rang; whose eyes rested on our holy and beautiful houses of prayer; who saw move among them the ministers of religion, and who perchance might ever and anon be present when those ministers performed the sacred offices by which religion would hallow the most joyous and the most mournful events in domestic life; and all—for any good impression—utterly in vain: while the insensibility, and hardness, and wickedness, and debasement, which led to this result, were daily strengthening their poisonous influences on the community in every social, civil, and domestic department. We keenly felt that the Church was deficient in duty, and that the ministry, for want of proper support and encouragement in especially laboring for the good of such, was mournfully cramped in its proper influence, when we turned from *them* to give the attention which was due from us to those fields of labor to which, in the course of God's providence, we had been allotted. We earnestly desired that something might be done. We were devising plans for bringing the subject to the notice of the Church. The times then, however, were very unpropitious. Soon our joint ministry was severed by his elevation to the episcopate; and the subject was, in a great measure, dropped by myself, except as it never ceased deeply to interest my mind, and might have occasionally been introduced in conversation. A combination of circumstances, in the course of God's providence, opened the way for action in the year 1831. The New-York Protestant Episcopal City Mission Society was formed. The Convention of the Diocese has invested it with full missionary powers in this city; and the honorable the legislature of the State has given to it the facilities for holding property, and managing it for the best interests of the charity, which are afforded by our act of incorporation. "*To the poor the Gospel is preached,*" is the motto engraven on its corporate seal. "To the poor the Gospel is preached," is that blessed saying of our Lord, in announcing one of the proofs of his Messiahship, which dictated the spirit in which it was engendered, the fundamental principle on which it was instituted, the solemn pledge with which it was commended to public patronage, and the respectful assurance with which it sought the boon so kindly given, the protection of civil law in the holding of its own, and in the proper prosecution of its salutary objects. Be then that evidence of the benign character of our religion—*to the poor the Gospel is preached*—ever its rule of action, and the motive to its unwearied exertion, until, in the fullest and broadest sense, that saying of Christ is fulfilled within our allotted province of labor.

Again, brethren, this exalted charity commends itself to the regard of the members of the Church. I will not anticipate the exhibition of the grounds of its claims which will be furnished in the annual report, and in the appeals now to be made to the Christian and benevolent feelings of the congregation, and to their sense of duty and of interest as members of the community. But I will detain you another moment, while I briefly notice our wants.

We want more generous contributions to our funds. We are under an honorable obligation to provide, without further unnecessary delay, a church for our worthy and faithful missionary of the third station, whose public labors, during the eight months of his connection with us, have been so scattered—to say nothing of the want of comfort and convenience which a church only can furnish to both minister and people—as to have been necessarily deprived of much of the fruit which they might have yielded.

In order to secure the due practical efficiency of the charity which we have in trust, we should, besides our stationed missionaries, engage the services of at least two *missionaries at large*, godly, self-denying, and laborious men; and with spiritual, moral, and intellectual qualifications of no common order; whose duty it should be to seek out the poor in the streets and lanes of our city, in the alleys, and cellars, and garrets of their wretched residences; to be the almoners of the benevolent in relieving their wants, and the ministers of God in reproving, rebuking, and exhorting them for their spiritual good; to put the word of God, the liturgy of the Church, and religious tracts, into their hands; to bring about the happy resolve to send their children to the daily and the Sunday school; to urge them to honest industry, and help them in their efforts to gain employment; to tell them of the Church of the living God, and how its sacred courts are open and waiting *for them;* and to lead them, by his blessing, to seek those streams of mercy, of consolation, of support, of all spiritual and eternal good, which flow from THE GREAT SOURCE OF ALL, through its sanctuaries and its altars. These missionaries at large should have their time to give to such holy purposes, without the necessity of bestowing any on preparation for those public duties, in the frequent and regular discharge of which the stationed missionaries, besides aiding the former as they can, are to have in constant readiness the holy services which will render the house of God, in the best and fullest sense, a *sanctuary* to those who, by his providence and grace, are thus moved to set their faces thitherward.

Then we want, brethren, another church forthwith; for the man of God is on the spot, waiting to enter it, and to minister therein; and at least two missionaries, in addition to the stationed ones, for the holy purposes above detailed. Yes, and we want, too, no less than two thousand and five hundred dollars to pay a debt honestly and necessarily incurred in faithful fulfilment of the trust which the Church has reposed in us.* I speak as unto wise men: judge ye what I say. I speak as unto benevolent men—for I will not doubt that a principle and spirit of Christian benevolence has brought you here to-night—and ye will *feel* what I say. I speak as unto able men—for I suppose myself to be addressing that New-York Episcopal community which has all been invited hither—and ye can well do all that has ever been laid before you. Yea, and more too; you can not only relieve this charity of embarrassments, and meet its present exigencies; but God has fitted you to be his agents for furnishing all the needed pecuniary means of carrying on its operations, increasing its usefulness, and enlarging its benign and holy influence, until the daily increasing demands for it have all been met.

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* It gives me very great pleasure to be able to say that since the delivery of this address, on Thursday, April 29, a sum has been raised through the instrumentality of a few highly respectable and zealous members of the Society, more than sufficient to pay this debt.—BENJAMIN T. ONDERDONK.

But money is far from being the tithe of what we want. In the management of the various departments of this charity, the care of its churches, the due order of its public assemblies—the securing of the benefits of its Sunday schools and libraries, and various other particulars—we want the services of willing and devoted hearts. We want godly men and women to come to our help; and among them we ever delight to see young men and women. But it must be those fearing God, those whom the love of Christ constrains, those who feel for the poor, who are willing to work for the poor, and who are not ashamed to be known as the friends of the poor, or to kneel beside the poor in the house of their common Father. It must be those too, who, for the very fervent desire they have to be allowed to minister to the fulfilment of the blessed truth, *the poor have the Gospel preached to them*, are willing to forego whatever ecclesiastical privileges they might otherwise enjoy, and whatever share they might otherwise have in the choice of a pastor, and wait in faith, and with all Christian humility and docility of mind, on the ministrations of those who, according to the due order of the Church, in her arrangements for this blessed charity, are the appointed spiritual guides of those to whose interests they are willing to sacrifice selfish considerations.

We have such Christians among us—those whose hearts God has been pleased so to move and so to influence that they are ready for the work, and the very agents whom we need. And, beloved brethren, we are now in peculiar need of such.

Encyclopedia of Religious Knowledge.—The subjoined strictures on one of the popular works of the day are none the less valuable because the modesty of the writer has expressed them in an interrogatory form. There are few persons in whose judgment, on a subject of this nature, our readers would have more confidence, and we shall always deem it a favor to receive his opinions and cautions in reference to any books which involve the interests of the Church.

To the Editor of the Churchman.

Rev. and dear Sir,—An *Encyclopedia of Religious Knowledge*, in one vol., royal 8vo., illustrated with woodcuts, has just been shown me, with a view to my subscribing for it. As I had but a few moments' opportunity to examine it, and as the work is now presented to Episcopalians throughout the country, it would be a favor to the present writer, and probably to many subscribers, to have your judgment as to its character. It is published at Brattleboro', originally, and edited by the Rev. J. Newton Brown. It is offered as a substitute for Calmet. Under the article "Baptism," is given a paper from the editor of the Boston Recorder, on the side of Pedo baptists; and another by Rev. J. Knowles, giving a complete view of the history, doctrines, articles, discipline, &c., of American Baptists. Under the article "Bishop," an account of the probable manner in which from the earliest times the word probably "became alienated from its legitimate application" to the various orders of the ministry; and a *long account* of the powers, &c. &c., of the prelates of the Church of England, (a matter certainly of great moment to Americans;) but I believe not one word about the constitution of the American Episcopal Church. Under the word "Episcopal," it is said, that of the Reformed Churches, those following Luther generally retained episcopacy; but those who followed Calvin rejected it for the most part, "as one of the corruptions of Popery." The arguments in favor of episcopacy are then stated in twenty lines; and *answered* in two columns and a half! As to decrees, the Church of England is said to have followed "Augustine and the earliest Reformers," whose views Calvin embodied. The work seems sufficiently well worth its price ($5) to the discriminating reader, as it contains a great mass of biblical and ecclesiastical information; but being, as I think, decidedly anti-episcopalian, should not be left to find its way into the libraries of partially-informed Churchmen, without some words of information as to its sectarian character, if such it really possess. What I have said has been merely with a view to elicit the opinion of yourself, or some other person who has had a better opportunity of examining this Encyclopedia. J.

John Grogan.—The application which we made lately in our columns in behalf of Mr. Grogan, for the name of the individual who gave him ten dollars, to be expended in tracts, has brought us the following reply. It gives us sincere pleasure to record such an instance of unobtrusive charity; nor would we, if we could, draw aside the veil from one who thus manifests the spirit of the beautiful, but neglected precept, "When thou dost an alms, let not thy left hand know what thy right hand doth." We shall take pains to have the design of the donor judiciously carried into effect.

The donor of the *ten dollars*, has read with feelings of deep emotion, the extracts from the letter of the "Pious Soldier," referred to in the Churchman of 16 h ult.: but so far from thinking that gratitude is due to him, the writer felt and feels it a privilege to aid the efforts of so devoted a Churchman. It is therefore that he is now desirous that such efforts should not pass unaided, nor shall they, if the Editor of the Churchman will so far assist, as to procure the tracts and books asked for, the expense of doing so falling wholly on the writer; and in fulfilment of his part, he now encloses twenty dollars, with the promise that such further sum as may be required to complete the purchase, shall be forwarded to the Press as soon as the same is made known through the Churchman, of which the writer is a constant reader.

2d May, 1836.

Memoir of the Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia. By Stephen H. Tyng. Second edition, enlarged and improved. Philadelphia: Henry Perkins, Chesnut-street. Boston: Perkins and Marvin. 1836.

The Memoir of Dr. Bedell, formerly prefixed to his sermons, has just been printed in a separate form, with many additions and improvements. We made the two following extracts intending to introduce them with a critical opinion of the work, which, however, we are reluctantly compelled to postpone. The confession in reference to Episcopacy is worthy of attention.

"At an early hour the candidates had all assembled, I think above fifty were present; they were seated in pews near the chancel, and presented an appearance of solemnity, simplicity, and devotion, which was touching in the extreme; there was reason to hope that in every case they were about, cheerfully, understandingly, and without reserve, to dedicate themselves to the service of God. They were almost all in the freshest season of youth, and there in the sanctuary, before the altar of the Most High, removed far away from the busy scenes of the world, they had turned aside to sit at the feet of Jesus; like Mary, to choose that better part which shall not be taken away from them, many had left father and mother, sister and brother, to follow Christ; youth, beauty, and talent, knelt that day beneath the cross of Jesus, and in the presence of men and angels vowed to be his for ever. It was a scene with which the world cannot sympathize, for it could not yield them joy to see so many of their young companions leaving their ranks, and joining themselves unto the crucified Saviour. In the afternoon, they were all again assembled in the same seats, to hear from the lips of their spiritual father, a sermon addressed to them from these words—'When thou vowest a vow, defer not to pay.' Doubtless you remember with what fidelity he warned them of their dangers, encouraged them, by directing them to the 'Captain of their salvation,' commended them to the prayers and counsels of their Christian brethren, and, with holy love, to 'Him who was able to keep them from falling.' Even now can I hear the solemn tones of his voice, trembling with emotion, repeating these words:—

> "'We share our mutual woes,
> Our mutual burdens bear,
> And often for each other flows
> The sympathizing tear.'

"When, oh! when, shall we see another so humble, so faithful, and affectionate as he was; so pure in life, so wise, and yet so gentle? May the Lord, by his grace, qualify another in like manner, to break unto us the bread of life. On the following Sunday was the Christmas communion, when these youthful Christians were, for the first time, to partake of the symbols of a Saviour's love. Dr. B. requested them to remain until the last, and to advance alone. As they approached the table, the hymn was sung commencing thus:—

> "'O happy day, that stays my choice,
> On thee, my Saviour, and my God;
> Well may this glowing heart rejoice,
> And tell thy goodness all abroad.'

And when the youthful band knelt around the sacred board, I think few scenes on this side of eternity could compare with that for interest. Many, nay, almost all, were the spiritual children of Dr. B.; and as he gazed upon the kneeling company, his countenance fully expressed the strong yearnings of affection which he felt for those lambs of the flock."

"In his relations to Christians of other denominations, he was never bigoted or exclusive in his feelings. His unhesitating convictions of truth and duty, and the warmest affections of his heart, bound him indeed to the Church in which he was a minister, and toward the extending of which few of his contemporaries have done more than himself. He had seldom, however, preached in Philadelphia upon what are termed the "distinctive principles" of the Episcopal Church, finding so much more pressing calls for his time and efforts in teaching the great principles of the Gospel, which are indispensable to man's salvation, and desiring first to build up his people in the acceptance and love of these. In omitting to such an extent the discussion of the principles which separate the Episcopal Church, in profession, from other denominations of Christians, he has been considered, by many of his brethren, to have erred in judgment. Considering the circumstances in which he was placed by the providence of God, this is not a correct conclusion. That the time, however, had come when a more decided exhibition of these points of distinction might have been desirable, when his own health failed and his ministry closed, have no doubt. And this seems to have been at that time, his own impression and plan, for he had commenced a course of sermons upon this class of subjects, which his failing health never allowed him to deliver or to complete. He referred to this fact in a conversation with one of his brethren in the ministry, at Bedford, but a few weeks before his death. That gentleman thus relates it in a letter to Mrs. Bedell:—

'The conversation was quite free, and turned upon the state of our Church separately considered, and as it stood in relation to other denominations of Christendom. He observed, that the situation of the latter was critical and alarming; that they were riven and distracted, and in a state of anarchy, division, and degeneracy; and that their internal constitution and character did not offer promise of their improving and growing better. He thought that Episcopalians had the strongest reasons for loving and advocating their Church, but more especially had cause to be harmonious and united; that the matters which had hitherto been the occasion of bickerings and misunderstandings should be passed over and forgotten; and our united aim and effort should be, to preach Christ and extend the Church. He said, like many who thought and acted with him, he had for years said little on the *peculiarities* of our Church, but the period had arrived when they should be taught and preached. While many in their preaching had given them too much prominency, he had given them too little; but the state of the times seemed to require it. These had now changed for the better, and the same foundation for difference did not exist. He then added, very emphatically, 'If God spares my life, I intend delivering a course of sermons on Episcopacy this coming winter.' This course, he informed me, he had then in preparation.

"You will recollect these remarks and many others on the same subject. I have given them as nearly in his own language as I could remember."

Errata in Canon i. of 1835, no. ii.—Line 1, read "pledge" instead of "pledged;" line 4, "a majority of the Bishops" instead of "of the House of."

Notice to Correspondents.—"Juridicus" and No. iv. of "A Lady's Note-book" are received.

The late hour at which "Zeteticus" was received, rendered its insertion this week incompatible with arrangements previously made. It will appear, of course, in our next.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Tuesday, May 3, Rockaway, L. I., laying of corner stone, 10, A. M.; Hempstead Harbor, do. 5, P. M.; Friday, 6 Wappinger's Creek, Dutchess county, Consecration, A. M.; Confirmation, P. M.

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, A. M. Utica, 4 P. M. New-Hartford; Tuesday, 17, Fairfield; 18, Norway; 19, Holland Patent; 20, Oriskany; 21, Rome.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse, Institution, A. M., Confirmation, P. M.

Trinity Sunday, May 29, Geddes; 30 Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M; 4, Norwich, Consecration A. M., Confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, Consecration A. M., Confirmation P. M.; 7, do., Ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, Consecration A. M., Confirmation P M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10 A. M., New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, Ordination A. M., Confirmation P. M.; Friday, 17, Rensselaerville, Albany Co. Ordination A. M., Confirmation P. M.

Fourth Sunday after Trinity, June 26, St. Machael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton 5 P. M.; Wednesday, 6, Sing Sing, consecration A.M., confirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Island, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White-Plains; Friday, 22, North-Salem, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, Ordination A. M., Confirmation P. M; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandy Hill; Saturday 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday 3, Plattsburgh; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogdensburgh; 11, Morristown, Ordination A. M., Confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, Consecration A. M., Confirmation P. M.; 17, do. Ordination; Friday 19, Constableville, Consecration A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday 24, Moravia; 25. Homer, Ordination A. M. Confirmation P. M.; 26, A. M., do. Institution, 4 P. M. M'Lean; 27, Aurora, Consecration A. M., Confirmation P. M.

Thirteenth Sunday after Trinity, August 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; September 1, St. Luke's Church, Rochester; * 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon; 9, Stafford, 4 P. M.; 10, Batavia, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M.; 14, Grace Church, Lockport; * 15, Lewiston, A. M.; 16, Niagara Falls, 4 P. M.; Saturday 17, Fredonia; Consecration A. M., Confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday 21, Ellicottville, Ordination A. M., Confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, Consecration A. M., Confirmation P. M.; 26, Penn-Yan, Consecration A. M., Confirmation P. M.; 27, Hector, Consecration A. M., Confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and All Angels, 29, Danby, Consecration A. M., Confirmation P. M.; 30, Candor, Consecration A. M., Confirmation P. M.; October 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday 12, Ulster Ulster county; Friday 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform, with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN THIS CITY AND BROOKLYN.

Fifth Sunday after Easter, May 8, St. George's Church.

VISITATION OF THE BISHOP OF CONNECTICUT.

The Rt. Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.

" 15th, Litchfield.
" 17th and 18th, Sharon. (Convocation.)
" 19th, Salisbury, at 2 o'clock, P. M.
" 20th, Kent, at 2, P. M.
" 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.

Visitations in Fairfield county for the month of June will shortly be announced.

On the fourth Sunday after Easter, May 1, the Bishop of this Diocese instituted the Rev. Hugh Smith into the office of Rector of St. Peter's Church, in this city. The morning prayer was read by the Rev. Bird Wilson, D. D., of the General Theological Seminary, and the sermon preached by the Bishop. The Rev. Benjamin Dorr, of this city, was also present.

On Tuesday, May 3, in the morning, the Bishop of this Diocese laid the corner stone of Trinity Chapel, Rockaway, Long-Island, an edifice about to be erected by the corporation of St. George's Church, Hempstead, for the accommodation of that section of the parish. An address on the occasion was delivered by the Rev. William M. Carmichael, the Rector of the parish.

In the afternoon the Bishop laid the corner-stone of St. Mary's Church, Hempstead Harbor; when an address was delivered by the Rev. Moses Marcus, Rector.

The Rev. D. C. Page has resigned the charge of Christ Church, Louisville, and accepted a call to Trinity Church, Natchez.

Missions.—The Rev. Dr. Milnor again presented to the Church in this city the cause of missions, preaching in the morning at St James', in the afternoon at St. John's, and in the evening at Trinity Church. Collections were made, but we have not learned the amount. We will not again say that the knowledge of this is of little importance, since such a remark is perhaps liable to be misunderstood. When the whole amount collected in each church, *including both the occasional and regular parochial contributions*, is ascertained, and stated in the acknowledgments of the treasurers, we shall look to it with deep interest, and regard it as no unfaithful index of the estimation in which missionary obligations are regarded. All congregations cannot contribute the same amount, but all should do what they can. In respect to the collections made by the secretaries during their visits to the churches, there are many reasons to render it desirable that they should be *large* and *liberal*. While the duty of contributing to the support of missions should never be forgotten or neglected at any time, it should be especially remembered when our Church, by her authorized agents, makes to us a special appeal. In these circumstances we have an appropriate opportunity to show how far we respond to her calls, and how far we are willing to accede to the responsibility to which we have been pledged.

It was stated by Dr. Milnor on Sunday last, that Mrs. Hill is on her way to this country, partly for the restoration of her health, partly to excite a further interest at home in behalf of the efforts for the welfare of Greece, to which she has been so long and so successfully devoted. The arrival at Athens of the missionaries who left us for Greece a few months ago, gives her the opportunity of promoting these objects; in both of which, we trust, she will be entirely successful.—*Episcopal Recorder.*

A meeting of the committee for the relief of the distressed Irish clergy was held on the 10th of February, at which an additional 20 000*l.* was directed to be remitted to his grace the Archbishop of Armagh. The receipts reported up to the day were 109,400*l.*

Religious Statistics of Ireland.—The hierarchy of Ireland is composed of 4 archbishops and 22 bishops. The number of clergy of the second order is not exactly ascertained, but may be estimated at 970 parish priests, 1500 curates, and 500 regular clergy. There are about 300 ecclesiastical dignitaries in Ireland exclusive of the bishops, but we believe that most of these are not to be distinguished from the parochial clergy. The primatial see is at Armagh, and the ecclesiastical province of Ulster, of which Armagh is the archiepiscopal see, has 9 bishoprics. The increase of the Catholic population in this part of Ireland has of late years been very remarkable.

The province of Leinster has 4 dioceses, of which that of Dublin is the archiepiscopal see. The city of Dublin is divided into 9 parishes. There are, besides these parish churches, 7 churches belonging to the regular clergy. The number of secular clergymen attached to parishes in Dublin is about 61; the regular churches or friaries are served by 41 members of the several religious orders. Besides the clergy attached to parochial or conventual churches, there are the chaplains to the several nunneries, of which there are 10 in the city, and 10 in its immediate vicinity, and others who are not immediately engaged in the active duties of the ministry. There are generally 3 poor schools in each parish, one attached to the parish church, another to the friary, a third to the nunnery. The number of children who receive the benefit of a religious and literary education in these schools is about 3000, of whom a large proportion is clothed, lodged, dieted, and apprenticed to useful trades.

The vast sums expended by the Catholics of Dublin during the last twenty years, in the erection of churches, seems almost incredible, when we remember that during this time the trade and resources of that city have been constantly decreasing. During this time 10 churches, most of which are of magnificent dimensions and architecture, have been erected at an expense of little short of $1,000,000. The number of charitable institutions depending solely on the liberality of the people is about 60, for 48 of which there is an appeal made by an annual charity sermon. Among these there are 8 orphan asylums, in which 754 destitute children are entirely provided for. There are two houses of refuge, in which about 100 young women of good character find a retreat until enabled to provide for themselves. The Sisters of Charity have an hospital in Stephen's Green, St. Vincent's, capable of receiving 50 patients. There are 5 Magdalen asylums in Dublin, supported by Catholics, in which about 150 female penitents are withdrawn from the paths of vice and infamy. Besides these charitable efforts of a truly religious zeal, there are asylums for widows and aged men; societies for the diffusion of edifying knowledge by means of religious circulating libraries, and associations for the relief of the sick and dying, and the interment of the destitute.

The province of Munster contains the archbishopric of Cashel and 7 suffragan bishoprics. We regret that the compiler was not enabled to give a more detailed view of the state of the religious institutions of the south of Ireland.

The province of Connaught has one archdiocese, that of Tuam, and six suffragan sees.—*Catholic Herald.*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

April 4, 1836.—The Canonical Certificate was this day granted and signed in favor, respectively, of Rev. David Griffith, applying to be admitted to the holy order of Priests; and of Nathaniel P. Knapp, applying to be admitted to the holy order of Deacons.

April 23, 1836.—The Canonical Certificate was this day granted and signed in favor, respectively, of Rev. William Niles, and Rev. William Morris, applicants for Priest's orders, and of Calvin Colton, an applicant for Deacon's Orders.

April 27, 1836.—The Canonical Certificate was this day granted and signed in favor of William Walton, applying to be admitted a Candidate for Holy Orders.

Wm. Creighton, *Secretary.*

NOTICE.

Protestant Episcopal Free Church.

Consultation having been had among numerous Episcopalians who are in favor of the erection of a *Free Church*, on a large and liberal plan, at some central point, and where the anniversaries and other meetings of the societies, in connexion with the Church, might be held, a meeting of those disposed to co-operate for that object will take place in the Sunday School room of the Church of Ascension, Canal st., on Monday evening, ninth of May, at half past seven o'clock. The project has the full approbation of the Bishop of the Diocese, who will preside at the meeting, if in the city at that time.

G. C. Morgan,
Wm. Hinton, } Committee.
D. Wells.

Calendar.

MAY.

8. 5th Sunday after Easter.
9.
10. } Rogation-Days.
11.
12. Ascension.
15. Sunday after Ascension.
22. Whitsunday.
23. Monday in Whitsun-Week.
24. Tuesday in Whitsun-Week.
29. Trinity Sunday.

OBITUARY.

Departed this life, on the 25th ultimo, in this city, George Haws, in the sixty-ninth year of his age, long and favorably known as a highly respectable member of our communion, and for many years the senior warden of the Parish of St. Stephen's Church, in this city. Modest and unostentatious in his manners and deportment, his virtues were best and fully known and appreciated in the circles of private friendship. Ardent and sincere in his devotion and attachment to the doctrines and liturgy of that Church, which he believed to contain the true word and ministry of the Gospel, he united therewith the pure and unaffected piety which so conspicuously marks and adorns the real and humble follower of the Saviour. Having sustained, through the long course of his life, a character irreproachable, as a man and a Christian, not, however, without those errors to which we are all incident in this present state, he has finally been gathered to his rest, in the full faith and hope, in which he constantly trusted, of salvation, only through the merits of his crucified and merciful Redeemer.

Died, on the 8th April, at Onancock, Accomack county, eastern shore of Virginia, the Rev. William H. Mitchell, formerly of Charleston, South-Carolina, at the age of 36 years.

Mr. Mitchell was a minister of our Church, in the bosom of which he was educated, and to which he continued, until death, ardently attached. Indeed, enthusiastic in his natural temperament, he devoted himself to the study of her history and of her classics so exclusively as to become learned in this department of theology to no ordinary degree. To superior parts he united sincere piety and an almost child-like simplicity of character and ignorance of vice, which better fitted him for the pure world where he is now at home, than for the difficulties which he was sometimes called to encounter in this. He knew no sympathy for that cunning and worldly policy, miscalled wisdom, which would advance its purposes by unworthy means, even though those purposes might be good. He was tardy to suspect injustice or oppression, but firm and uncompromising in opposing it. In private he was a confiding friend; in his domestic circle, delicate and fond in his affections; and every where, and at all times, a gentleman in his feelings and manners. He was never known in all his Christian pilgrimage, nor yet in the progress of the disease which seemed too soon to interrupt his usefulness, to do any thing which might tarnish his testimony to that Gospel, of which it was his highest aim to be a humble and faithful minister. E.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 26th April.

From a lady of Christ Church, Hudson, N. Y., for Sunday schools in Illinois per the Rev. Isaac Pardee, $2 50. From the Missionary Association of Ascension Church, New York, to be applied to domestic missions, by the Rev. Dr. Eastburn, 284 75. From the Society for Promoting Christianity, of Trinity Church, Utica, N Y, for the Green Bay Mission, by H. Cary, Esq. $3. From Harcourt Parish, Gambier, for the same object, and by the same hand, 50cts. Quarterly offerings of St. Stephen's Church, East-Haddam, Connecticut, for domestic purposes, per their Rector, the Rev. S. Beach, 2 28. Quarterly offerings of St. John's Church, Essex, Conn., for domestic missions, per their Rector, the Rev. S. Beach, 4 46. From Horace White, Esq., of Homer, Cortland county, N.Y., a contribution intended annually to be made in the noble cause of missions, for domestic missions, 50 00. By the hands of the Rev. Mr. Carder, from Trinity Church, Saco, Maine, for general purposes, 10 00. By the same, and from the same, for Maine, 1 00. Ladies' Working Society of Trinity Church, Columbia, South-Carolina, 50 00. From Mrs. Henry P. Taylor, 5 00. From Miss Mary Starke, 2 00. Church offerings, by a few of the members of the same church, for two or three weeks, 15 00. Amount, $430 49

From the Parish Association of Calvary Church, Homer, N. Y., for the Domestic Missionary Fund, 3 25; for Green Bay, 1 00. From the offerings of Christ Church, Rye, Westchester county, N. Y. by the hands of the Rector, the Rev. P. S. Chauncey, 5 00. From a family mite box in St. Paul's Parish, Richmond, Ontario county, N. Y., for the benefit of the Green Bay Mission, by the Rev. George H. Norton, Missionary at Allen Hill. By the hands of J. W. C Coffin, Esq., the amount contributed by the female members of St. James' Parish, Chicago Illinois, received through their missionary, the Rev. Isaac W. Hallam, 28 00. From F. Eppes, Esq., of Tallahassee, Florida, to be applied where it is most wanted, 24 00. Amount, $64 25

The following sums have been collected by the Secretary and General Agent of the Domestic Committee, in addition to those before acknowledged.

Collected in St. Paul's Church, Augusta, Georgia, 148 00. Contributed by a few individuals in Montgomery, Alabama, 39 00. Contributed by the members of the congregation of Christ Church, New Orleans, for missions in South West, 986 00.

Of the above, two hundred dollars were subscribed by Joseph Lovell, Esq., of New-Orleans, "for missions to the south-western States, subscribed on Bishop Doane's plan of Church offerings, and payable on Good Friday of every year."

Contributions in Trinity Church, Natchez, for the support of missions in the south-western States, 585 25.

May 4, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received—

By the hands of the Rev. Dr. Eastburn, being one half of the annual contribution of the Missionary Association of Ascension Church, $284 75—By the hands of the Rev. William Horton, Rector, from Trinity Church, Saco, Maine, for foreign missions, 11 00—By the hands of the Rev. S. Beach, collection of St. Stephen's Church, East Haddam, Conn. 1 57—From an unknown benefactor, 2 53—From the Parish Association of Calvary Church, Homer, for the African Mission, 1 00; general purposes, 3 25—By the hands of the Rev. P. S. Chauncey, Rector, offerings of Christ Church, Rye, for the Persian Mission, 1 00—By the hands of the Secretary and General Agent, an appropriation made by the American Bible Society, to be expended under the direction of the mission at Syra, in Greece, for the printing of the Greco Turkish and other Scriptures for Greece and the Grecian Archipelago, 3000 00; an appropriation for Persian and other Scriptures in Eastern languages, to be expended by the mission to Persia, 500 00; an appropriation for the mission to China, to be by them expended in Scriptures in the Chinese language, 500 00.

Total amount, $4395 10

May 4, 1836. Henry Cary, *Treasurer.*

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

The collections in the Mission Church of the Holy Evangelists, in April, $65 95—Collections in the Church of the Epiphany, from the 24th of January, to May 1st, 89 93—The offerings of April, of St. Clement's Church, 3 50—The collection at the anniversary meeting, April 28, 100 26—Total 159 70.

The following donations and subscriptions have been received since May 1st.

John P. Stagg, $100—D. A. Cushman, 100—John Delafield, 100—Wm. Moore, 100—W. E. Wilmerding, 100—Anson Blake, 100—John I. Bailey, 100,—A. T. Anderson, 100—Robert Dyson, 100—Joseph D. Beers, 100—S. H. Foster, 100—A. Norrie, 100—Jacob R. Leroy, 100—J. A. Perry, 100—Samuel Ward, 100—Wm. Currie, 100—Samuel B. Ruggles, 100—Henry Cary, 100—David Austen, 100—H. C. De Rham, 100—H. W. Field, 100—Meigs D Benjamin, 100—Christopher Wolfe, 100—Archibald Gracie, 50—Edward Prime, 50—Charles H. Russell, 50—William H. Aspinwall, 50—L. M. Hoffman, 50—D. Dyson, 50—John Ward, 50—Robert L. Patterson, 50.

Total amount, $2700

Lewis Phillips, *Treasurer.*

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

From James Burgess, Esq., Cressy's Church History of Brittany, date 1668, splendidly bound in Russia.

On part of Committee.

April 26, 1836. John McVickar.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $2 00—From W. Wilson, M. D., to constitute himself a life member, 15 00—From E. Guion, jun., to constitute himself a life member, 15 00—From a lady, "through the Rev. John F. Schroeder," to constitute John Frederick Schroeder, jun., a life member 15 00—From a lady, for the West-African mission, through the Rev. John F. Schroeder, 2 00. Total, $49 00

Wm. H. Townsend, *Treasurer*,

May 4, 1836. 166 Barrow street and Bank of America.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

April 30, 1836. A donation from "J. P.," $5 00—From the Association of Calvary Church, Homer, Cortland county, N.Y., per Prot Episc Press, $7 61.

May 2. From Rev. Seth S. Rogers, being the proceeds of the sale of some Prayer-books, per Prot. Episc. Press, $1 50—From the "offerings" of Christ Church, Rye, by the hands of Rev. P. S. Chauncey, Rector, 2 38.

May 4, By the hands of Lewis Phillips, in redemption of his pledge, viz. from J. R. Le Roy, $25 00; David Clarkson, 20 00, Thomas W. Gale, 10 00; Lewis Phillips, 10 00—By the hands of William Betts, in redemption of his pledge, viz. from Beverley Robinson, 10 00; Gerard W. Morris, 10 00; Fanning C. Tucker, 10 00; Charles Hoyt, 10 00; cash, 10 00—By the hands of H. C. Davies, toward the redemption of his pledge, 30 00—By the hands of David Perkins, toward the redemption of his pledge, viz. from W. L. Rushton, 5 00; J. S. Aspinwall, 5 00—From Samuel J. Beebee, in redemption of his pledge, 50 00—From John Alstyne, in redemption of his pledge, 50 00. Total, $271 49

Thomas Browning, *Treasurer.*
77 Maiden lane, and 131 Christopher-street.

* Donations specially appropriated will be strictly adhered to, and donations not specially appropriated will go to the Disposable Fund, for the distribution of the Bible and Prayer-book—together or separate, as the applicant may require.

PRESS DEPOSITORY,

46 Lumber street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 5th, from the following persons, viz.

H. Dyer, *with remit.*—J. Hathaway—Sidney Babcock—Rev. J. V. Van Ingen—Rev. J. Hudson—N. B. Holmes—S. Babcock & Co.—Postmaster, Lansingburgh—J. R. Wheaton, *with remit.*—Rev. Caleb S. Ives—Postmaster, Charleston, S. C.—Thomas Tanser—A. H. Knapp—Darius Barker—Rev. R. Metcalfe, *with remit.*—Benjamin Rogers—Bishop Onderdonk—Messrs William & James Neale—H. H. Dexter—Rev. Peter J. Shand—A. Fairbank—Postmaster, Auburn—Charles Simpson, jun.—F. J. Huntington, *with remit.*—S. E. Watson, *with remit.*—J. G. Rogers—Donohue & Tappen—Rev. William Shelton—T. J. Marsh—W. Van Zandt—Rev. R. B. Cross, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. George H. Norton—Rev. E. E. Beardsley, *with remit.* Rev. J. P. McGuire—Rev. P. J. Shand—Rev. John Brown—Rev. Benjamin Hutchins—A. E. Ford, *with remit.*—Ward & Trego, London—B. R. Peek, *with remit.*—Thomas Latimer—M. of Grace Church, *with remit.*—M. Palmer, *with remit.*—Postmaster, Plattsburgh, N. Y.

THE REV. B. G. NOBLE'S SEMINARY.

In this institution, youth are instructed in the Latin, Greek, and modern languages, and in all the branches of a thorough English education.

The location of the Seminary, (Golden Hill, Bridgeport, Connecticut,) is not exceeded in any of those circumstances which render a classical institution desirable. It combines all the advantages of beautiful scenery, convenience of access, retirement, and salubrity. It is within five or six hours' sail from New-York, with which there is daily communication by steamboats.

Students are received between the ages of eight and fifteen years. No one will be received without satisfactory evidence of good moral character; nor will any one be retained in the Seminary, whose dispositions and habits cannot be brought under the influence of rational discipline.

The government of the Seminary is parental. Experience has satisfied the subscriber that a family school has peculiar advantages for the training of boys under the age of fifteen. The young gentlemen under his care are considered and treated as members of a Christian family, whose employment is study, who are all entitled to the same affectionate and watchful care, and subject to the same mild and paternal, but firm and steady discipline. Physical, moral, and intellectual culture are blended together. Affection, confidence, and sense of duty, constitute more benign and powerful motives of action, than fear; hence, severity is seldom, if ever, necessary. Rational liberty should be allowed to youth, but their freedom of action should be protected by judicious restraints.

The subscriber devotes his whole attention to the supervision and instruction of his pupils. The course of instruction is divided into three departments, including all the branches of a liberal education. 1. English branches. 2. Ancient languages. 3. Modern languages. Declamation and composition are a weekly exercise. Original compositions are occasionally required in the several languages studied.

Parents will be informed of the behavior and progress of their sons twice each season. The students are publicly examined at the close of each session.

The summer session will commence the last Wednesday in April, and the winter session on the fourth Wednesday of October. The spring and autumn vacations are each four weeks.

TERMS.

Board, tuition, washing, fuel, and lights, per session,				$80 00
Instruction in French, additional charge,			do.	12 00
Do.	Spanish	do.	do.	12 00
Do.	Drawing,	do.	do.	12 00

No student will be received for a less period than a session, and payments are to be made quarterly in advance. Students may be received at any time during the session, without charge for the part of the session which may have passed. It is expected that notice of an intention to remove a student will be given, at least four weeks before the close of the session, or such student will be considered as engaged for the next session.

Each student should be provided with cot, mattrass, and bedding, or they will be furnished at an additional charge of ten dollars.

Money for the use of the students must be subject to the discretion of the subscriber.

Bridgeport, March 24, 1836. B. G. Noble.

REFERENCES.

Right Rev. B. T. Onderdonk, H. Croswell, D. D., Rector of Trinity Church, New-Haven; James Milnor, D. D., New-York; Rev. Dr. Cutler, and the clergy of the Episcopal Church generally. And the following gentlemen, patrons of the seminary:—R. Hyslop, R. Oakley, William Burgoyne, O. Coles, William Thorn, D. P. Campbell, P. Hillyer, S. Smith, and J. C. Goldsmith, Esqrs., New-York; William Wright, Esq., Newark, and William Ward, Esq., New-Milford, Penn., and William Cook, Esq., Philadelphia.

1t.

SELECT SCHOOL FOR YOUNG LADIES.

In Twentieth street, (between the Eighth and Ninth Avenues,) opposite St. Peter's Church. The annual term of Miss Calhoun's school will commence on the 9th of May.

The course of instruction comprises the usual branches of education, with the addition of Music and the French language.

REFERENCES.

Right Rev. Bishop Onderdonk, Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Bangs, Rev. Hugh Smith, Rev. J. M. Forbes, Rev. Samuel Seabury, D. A. Cushman, Esq., Floyd Smith, Esq., Hon. Nathan Sanford, Flushing, L. I.

To Pneuma.

BY JAMES WALLIS EASTBURN.

Tempests their furious course may sweep
Swiftly o'er the troubled deep,
Darkness may lend her gloomy aid,
And wrap the groaning world in shade;
But man can show a darker hour,
And bend beneath a stronger power;—
There is a tempest of the SOUL,
A gloom where wilder billows roll!

The howling wilderness may spread
Its pathless deserts, parch'd and dread,
Where not a blade of herbage blooms,
Nor yields the breeze its soft perfumes;
Where silence, death, and horror reign,
Uncheck'd, across the wide domain;—
There is a desert of the MIND
More hopeless, dreary, undefined!

There sorrow, moody discontent,
And gnawing care, are wildly blent;
There horror hangs her darkest clouds,
And the whole scene in gloom enshrouds;
A sickly ray is cast around,
Where nought but dreariness is found;
A feeling that may not be told,
Dark, rending, lonely, drear, and cold.

The wildest ills that darken life
Are rapture to the bosom's strife;
The tempest, in its blackest form,
Is beauty to the bosom's storm;
The ocean, lash'd to fury loud,
Its high wave mingling with the cloud,
Is peaceful, sweet serenity
To passion's dark and boundless sea.

There sleeps no calm, there smiles no rest,
When storms are warring in the breast;
There is no moment of repose
In bosoms lash'd by hidden woes;
The scorpion sting the fury rears,
And every trembling fibre tears;
The vulture preys with bloody beak
Upon the heart that can but break!

From the Birmingham Catholic Magazine.

ON THE WRITINGS OF S. EPHREM, WITH EXAMPLES FROM THE ORIGINAL.

St. Ephrem is an example of a phenomenon not uncommon in the history of literature.[*] Like Moses in Hebrew, Homer in Greek, Mahomed in Arabic, Chaucer in English, Dante and Boccaccio in Italian, he is at once the earliest and purest author preserved to us from the ancient learning of Syria. From his age, the third and fourth centuries of the Christian era, the language and learning of his country improved no more; his writings have been considered the model of elegance by all later authors. And yet hardly a fragment survives to show us how the language had gradually reached such a degree of elegance and perfection. By his countrymen he is styled *the prophet of the Syrians*, *the harp of the* Holy Ghost, *the eloquent mouth*, *the column of the Church*. He has been called too the *Syriac Chrysostom*. It may be interesting to our readers to know what entitled him to the honorable appellations. They may indeed read his life in Mr. Butler's collections, but the extracts there given from his writings can convey but a faint idea of his elevated, and often sublime bursts of *poetic* eloquence. We have used this term, because, extraordinary as it may appear, what are commonly considered the sermons of St. Ephrem, are all metrical compositions.

The first persons who introduced the alluring charms of versification into polemic or doctrinal compositions, in the Syriac Church, were the celebrated Gnostics, Bardesanes and his son Harmonious.[†] It is against these heresiarchs and their followers that most of St. Ephrem's writings are directed; and so full is his confutation of their errors, that the entire system of their doctrines may be collected from his works. Some years ago, it was our intention to undertake this task, but we abandoned it upon reading the learned and interesting tract of Augustus Hahn upon the subject.[‡] St. Ephrem, seeing how men's minds were allured by the smooth verses of those false men, to read and remember their words, resolved to employ the same weapons, and accordingly drew up his confutations in verse, sometimes employing the metre of Bardesanes himself, which was pentasyllabic,[§] oftener another made up of seven syllables, which is generally called by the Syrians the metre of St. Ephrem.[‖] It might be doubted whether these discourses were ever delivered to the people; but passages may be quoted from them to show that they were. Certainly the strain of rich allegory which winds through many of them, sometimes flowing through a succession of beautifully connected imagery, then suddenly broken by an abrupt transition, the bold figures of speech, and the choice of lofty words, and the close brevity of his reasoning, seemed hardly adapted for popular addresses. But then we must remember that we are men of another age, and land, and speech, and thought; that it has been well remarked by an able writer, that in the East eloquence has never placed boundaries between its territories and those of poetry,[¶] which in western countries has been done. And, indeed, we have many other metrical discourses, besides those of St. Ephrem, of which there seems no cause to doubt but that they were delivered in speech. These in Syriac are called *mimre*.

Among the heretics whom this great saint attacked with most zeal, was a branch of the Aetians or Eunomians, whom he calls *Botzooie*, that is, *Searchers*, as men who pretended to dive into the mysteries of faith, and by reason unaided, to fathom and understand them. Against these men, therefore, he composed eighty-seven sermons. The seven last of these are more particularly called *On the Pearl*, that is, on faith, which is allegorically spoken of in them under this emblem. We present our readers with a translation of the first of these from the original; for the Latin version of these discourses is often very defective, owing to the conciseness and obscurity of their style. Many expressions we have been obliged to paraphrase, otherwise they could not have been understood, but thereby the strength of the original has been weakened.

"*First Sermon of St. Ephrem on the Pearl.*[**]

"On a certain occasion, my brethren, a pearl came into my possession. In it I saw kingly emblems, images, and types of the divine Majesty; and therein too was a fountain, whence I drank the mysteries of the Son of God. I placed it, my brethren, upon the palm of my hand, that so I might more curiously note it. I examined it on one side, but it had faces on all sides,—the image of God's Son, who is incomprehensible because he is all light. In this its clearness I contemplated that serene One who is never overcast; by its purity the great type of our Lord's body was expressed, and in its indivisiblity I saw the indivisibility of truth. Therein, too, could I discern its own pure offspring, the Church, in whose midst was the Son, and she who bare him, whose figure is the cloud, (of Elias,) whose emblem is the heavens, from whom shone forth the beautiful splendor. I saw there represented the trophies of his victories and his crownings; I beheld all his benefits and efficacy, whether hidden or manifest.

"I prized myself more upon this pearl than if it had been the ark of the covenant, so as to be lost in admiration. I beheld in it bowers not shaded, for it was a draught of light, vocal types without a tongue, mysterious words without lips, a silent lyre, which, without any voice, did utter tuneful notes. The indistinct sound of a trumpet, and the murmuring of thunder! 'Presume not! Let alone that which is hidden, hold that which has been declared!' Again, I saw, amidst serenity, rain; a fountain for the ears as if dropping from clouds of interpretation. And as the manna did, by its varied tastes, supply for the people (of Israel,) the place of all other food, so did this pearl stand me instead of books, and of the reading and explanation thereof. And if I would ask whether there yet remain other mysteries, it had no mouth that I should hear from it; neither had it ears that it should hear me; it had no senses whereby I might learn new ideas from it.

"At length it addressed me, and said, 'I am a daughter of the immeasurable sea; and from that ocean whence I ascended cometh the rich treasure of mysteries which is in my bosom. Fathom the sea, but think not to fathom the Lord of the sea. I saw the divers who descended after me with fear: quickly from the depths they returned to the shore. Even for a short time they could not bear it; who can persevere in investigating the abyss of the Divinity?'

"The waves of the Son of God are laden with benefits, but yet are full of peril. Have you not seen how the billows of the sea do dash in pieces the bark which struggleth against them; but so that if it submit, and resist not, then shall it be saved? In the sea were the Egyptians drowned, although they did not scrutinize; and without this investigation, even on dry land, were the Israelites swallowed up; where then are you safe? By fire (in like manner) the Sodomites were licked up; and how then can you resist?[†] At the groans (of the Egyptians) even the fishes of the ocean were moved, and the leviathans thereof. Verily, ye must have a heart of stone, to read these things and yet forget them. Great is your danger, for long hath justice been silent.

"Curiosity is mingled with your thanksgiving, and which shall most prevail (with God?) Praise and vain inquiry rise together like incense from your lips, and which shall he regard? Prayer and foolish research proceedeth from one mouth, and to which shall he attend? For three days was Jonas an inhabitant of the abyss; the monsters in the depths thereof were moved, (saying,) 'Who shall flee from God?' Jonas only fled, but ye presume to search into him."

St. Ephrem was scarcely less admired by the Greek Church than by that of his own country. He was bound by strictest friendship with the great St. Basil, and we have a glowing discourse in his praise by St. Gregory of Nyssa. Hence, it is no wonder that his writings should early have been translated into the Greek language. The collection of his works contains three folio volumes of these translations, edited by Joseph Assemani. It is chiefly from these that the extracts have been translated into modern languages. In the third volume of these Greek translations are many prayers remarkable for the warm and animated feelings and expressions of devotion which they contain.

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[*] The works of this father in Syriac and Greek were first published complete in six volumes folio, by P. Ambarach, (Benedictus) a Maronite Jesuit. Rome, 1737, seqq.

[†] See S. Ephr. Opp. to ii. p. 558, and his Acts, prefixed to the second vol. p. 51.

[‡] Bardesanes Gnosticus Syrorum primus hymnologus. Lip. 1819.

[§] We have seventeen discourses of St. Ephrem in this measure, among those against *Searchers*, ending with the sixty-fifth, to iii. p. 128, where a note in the original mentions this circumstance.

[‖] This is frequently met in manuscripts prefixed to poems; as in *Cod. Vat.* (Syr.) cliii. is an anonymous poem on the seven climates, *D'nisho d'mor Ephrem*, in the measure of St. Ephrem.

[¶] Michealis in his preface to Lowth's Prælectiones, reprinted in the Oxford edition, 1810, vol. ii.

[**] In his Syriac works, to iii. p. 158.

[†] Our saint selects examples of God's judgment exercised upon his enemies by the different elements, thereby to shew that for such is no security, and then returns to that of the Egyptians, which he first mentioned.

From the Colonial Churchman.

FAMILY DEVOTION.

Family prayer is a *privilege* as well as a *duty*. It has been truly remarked that "the aged and the young, the parent and the child, the master and the servant, on their knees before the God of heaven, and in the presence of each other, forgetting, for awhile, the one his inferiority, the other his pre-eminence, and only remembering so much of their mutual relation to each other as may unite them more closely in supplication to their common Father,—such a group, and such an occasion, must kindle zeal in the most languid bosom, and communicate warmth and spirits to the coldest heart." Like the chamber of the dying Christian, this scene is "privileged beyond the common walks of life." The Most High will not disdain to visit such a habitation: "I will dwell in them, and walk in them; and they shall be my people, and I will be their God." "Them that honor me, I will honor." And surely the children of such a family will not lose their portion of the hereditary blessing: "Their sons shall grow up as the young plants, and their daughters be as the polished corners of the temple."

But the *advantages* of this venerable custom deserve to be more fully stated. Most of them may be comprised under religious instruction, domestic government, family union, and public peace. That it is the duty of the Christian to convey *religious instruction* to the several members of his household, cannot admit of a doubt. And surely no general medium of communication for this purpose can be selected with a greater probability of success than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient, in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and, perhaps, less ability or inclination, to read for themselves, to acquire a familiarity with the general tenor of the word of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassments, and yet so forcible, in these daily lessons, when suitably conducted, that the dullest understanding, we might hope, would at length be penetrated, and the hardest heart softened.

A second advantage was the facility afforded by it in *domestic government*. It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household! The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God, closely connect itself with the suppression of sinful desires and vain purposes. It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughness of temper, and to banish whatever is morose and gloomy from every brow. Such, at least, is its tendency as far as its beneficial effects come into due operation. And with what ease may a parent or master govern, where children and servants approve the command as reasonable, and have learned and loved to obey—not as unto man, but as unto God!

Another benefit resulting from this duty was its tendency to *unite* the various members of a family, and to inspire mutual confidence and love. Religion, which is confessedly the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, domestics and visiters—independently of those frequent allusions which occur in reading the Scriptures, and addressing our great common Parent, to the community of their wants, and hopes, and joys.

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, that "if the existence of God and the immortality of man were equivocal,—if death and judgment, heaven and hell, were as doubtful as they are sure,—yet family worship would possess such recommendations as no prudent man would think it wise to oppose; and finding the order and integrity, the submission and the good will, the fidelity of servants, the love of children, and the union of all springing from this duty, we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless, and praise superfluous.

From the Church Advocate.

Our duty to our neighbor occupies a prominent place in the Scriptures; and yet how many Christians are in the habit of speaking disrespectfully of each other, often questioning even *motives!* How many Christians are in the habit of lulling their consciences to repose, when they have added *money only* to the Lord's treasury! How few Christians give their hearts and affections to God as required! How few visit the "highways and hedges," seeking the needy, comforting the distressed, and pouring "oil and wine" into the wounds of the sin-sick soul!

We see Sunday schools languishing for want of teachers; jails, and similar establishments, unvisited by Christian benevolence; the widow and orphan left to the mercy of chance; the naked and hungry without the wherewithal to clothe and feed themselves; and especially, we see two and a half millions of human beings among us—yea, in our very midst—for whom we care nothing, (judging the tree by its fruits,) because climate and other circumstances have made their skins black; though it is universally conceded that their moral faculties are improvable—that they are destined to an eternity of joy or sorrow in a world to come. Would these things be so, if we realized the extent of our religious obligations!

The Rev. Mr. Johns, of Fredericktown, Md., recently passed through our city, and caused us to hope better things of other sections of our country. His parish educates seventy-five indigent children gratuitously, in their school for that purpose. He has service every Tuesday night for the benefit of the negroes—among whom he has thirty communicants, and a congregation of attentive hearers. By means of four colored wardens, he ascertains the condition of each and all of his colored flock; and when in sorrow, trouble, need, or difficulty, visits them, using his office to lessen their embarrassment—to minister to their necessities.

Neither Mr. Johns, however, nor any other clergyman, can accomplish a mighty work, without the active co-operation of the laity. Every man *can* and *should* do something toward evangelizing the world. The laity must bestir themselves; they must cultivate a self denying spirit, and engage in works of disinterested benevolence, ere the Church can be clad in her beautiful garments. If each layman would devote even Sunday to his Lord and Master, our Sunday schools could be easily supplied with teachers, our jails reached by Christian influence, the hungry fed, the naked clothed, the sorrowful comforted, the vicious reclaimed, yea, and the mind of the benighted African directed to the cross of a crucified Saviour; then might the conscientious heart examine itself without experiencing those harrowing stings of conscience, which all must feel, who know, but do not the will of their Father in heaven.

Louisville, April 11, 1836.

Extract from a Review in the British Critic on the Jounals of Messrs. Yate, Gobat, and Abeel.

NEW-ZEALAND MISSION.

Accounts are also given of other places, and more particularly of the important and central settlement at Waimate: and details are added, in many points of view most satisfactory and full of encouragement; proving, as Mr. Yate observes, that "true godliness is profitable for all things, having the promise of the life that now is, and of that which is to come; and showing the effects consequent upon the introduction of the Gospel into New-Zealand, as illustrated among the particulars, by the establishment of the observance of the Lord's day, the erection of churches, the pacification of hostile tribes, the fixing of the language, the spreading of knowledge, the improvement of domestic character, the abolition of various inhuman practices, the substitution of industrious habits, for wild and wandering modes of life.

In demonstration of these points, Mr. Yate adduces, in a translated form, some letters from the natives, which exhibit, he says, "their religious and intelligent feelings." These letters, though many of them are evidently a mere echo of Mr. Yate's own instructions, rather than the actual and *bonâ fide* workings of a New Zealand heart and understanding, are to our mind, upon the whole, the most remarkable and interesting portion of the book. They are quite epistolary gems: but we are unable to say whether the original lustre was equally brilliant, or whether they have received their last polish from the hands of the translator himself.

The first nine are concerning baptism:—we subjoin the second and third as fair specimens.

"FROM PAHUIA, WIFE OF WAHANGA.

"Mr. Yate—It is true, it is very true, that it is good to tell Jehovah all that is in our heart, whether it is good or whether it is evil. My desire is, that my soul may be saved in the day of judgment. It will not be long before Jesus Christ appears to judge mankind; and I also shall be judged. It is right that I should be judged, and that I should be condemned; for my heart is very wicked and will not do one good thing—not one, not one, not one, that Jesus Christ and God, and the Holy Spirit, say is good: if I am angered by them it will be just. But will not the Son of God save me? You say he will; and I believe it. You say that bad as it is, he will wash my soul in his blood, and make it good and clean. That is what I want. I want to be admitted into his Church, and to be made his child, and to be taught his lessons out of his book; and to be taken care of by him, and to be done what with, done what with, done what with—Thou, O Lord Jesus, say what!

"Mr. Yate, listen: this is all from me, from
Pahuia."

"FROM WAHANGA, A YOUNG MAN LIVING WITH ME.

Sir, Mr. Yate—My heart is desirous of being permitted to enter the Church of Jesus Christ. I wish altogether to turn to our Father which is in heaven, and to cast away all the evil speaking of this world, and the evil acting. I am thinking inside me what can be the reason I have two hearts, which are always struggling one with the other. The one is a very good heart; the other altogether bad. I am wondering which will be thrown down, and put undermost at last—perhaps the good one; perhaps the bad one. Oh, how they fight! Will you baptize me, or will you not? As I have two hearts, perhaps you will not, and perhaps you will.

"My writing to you this time is finished.

"From me, from your son,
WAHANGA."

DEFERRED MATTER.

"We cannot let our notice of the ceremony at St. Lucy's, in another column," says the Barbadian, "appear without expressing the great gratification we felt on Thursday last, when we saw such a large assembly of the parishioners to witness the interesting solemnity of laying the corner-stone of their church. The occasion was, indeed, a solemn one—the auspicious commencement of a new and spacious building for the honor and worship of God, in the room of the one so totally destroyed by the awful blast of the 11th August, 1831. The deep interest which all assembled seemed to feel, and the serious attention paid to the impressive and affectionate address of the Bishop, we saw with great pleasure. St. Lucy was singularly honored in having their Bishop accompanied by the Right Reverend the Bishop of Jamaica, who had fortunately arrived in time from England to be present at the solemnity. His lordship's most courteous and gracious manners have made an extremely favorable impression on our countrymen.

After the ceremony the bishops and clergy partook of a second breakfast with the officiating minister of the parish, the Rev. W. W. Jackson. Their lordships, and several of the clergy, afterward dined with the Honorable Sir Reynold A. Alleyne, at *Cabbage Tree Hall*."

The following is an extract from Bishop Coles' address:—

Wherever, then, measures are proposed or carrying on for keeping up in the hearts of men the fear and love of God, and for inspiring in all a well-grounded trust in his providence, there may the ministers of the most high God be ever assured of the Christian's co-operation and prayers. Whether the measure be conducive to the right education of the young, or to the instruction of the old; whether it have for its object the relief of bodily distress and infirmity, the suppression of vice, or the encouragement, under judicious arrangements, of those honest, and industrious, and economical habits, which, when sustained by the religious principles in the heart, are so calculated, above every other, to advance the essential interests and comforts of the poor, and to *attach* the laborer to the *soil* whereon he dwells; or whether, under the just conviction that without religion as the foundation of all morality, we are but building on the sand, the measure be directed, as in the present instance, to the increase of religious edifices throughout the land, wherein God may be publicly glorified and man spiritually edified—whatever be the end contemplated, provided it be good in itself, and lawfully pursued, *that* the Christian is ever forward to promote, and unwilling to relinquish through fear, or wearisomeness, or disappointment, or distrust. And think you not, my brethren, that on men thus actuated, and on every undertaking in which they shall engage, the eye of God is ever—yea, may we not trust, as on *us* even now—looking down for good? The age of miracles has indeed passed; but that standing miracle—that ordinary witness of the Most High, which God is daily and hourly exhibiting before our sight in his material preservation and moral government of the world—this testimony, blessed be God, still remains. God's providential oversight and rule are as needful now as they were in ages past, and they will be as long as the world continues, even unto that awful moment, when God shall at length withdraw his hand, and suspend his providence, and suffer all things to come to an instantaneous and most fearful end.

Pass onward but a few months, and what a change, with God's blessing, will be wrought in the outward appearance of this spot! The former building which, at one fell swoop, the desolating hurricane laid low, has been indeed taken away, and not one stone left upon another; but a new edifice, of yet greater beauty and increased strength is already rising. The mariner, as he sails along our shores, no less than the landsman, as he traverses the remotest levels of this extensive parish, will behold this holy structure, distinguished then by its elevated tower from every other edifice, and by its emblematic cross directing the thoughts to that effectual Mediator, by whom alone our prayers on earth can have power to penetrate heaven. May we not hope and pray that on such occasions a thought of Him to whose honor it is raised may suggest itself to the mind, and most beneficially affect the heart and life of the beholder! May we not hope and pray that God by his Holy Spirit, and by the ministry of his word, may then be building up in many a soul a living church—a habitation for himself through the Spirit—wherein, in the figurative language of the Psalmist, "mercy and truth may meet together, and righteousness and peace" be as its most blessed inmates.

Byblos, Tyre, and Sidon.—The Foreign Quarterly Review has the following, deeply interesting to scholars of all countries:—

Two or three German journals have accounts from Oporto of the end of September, announcing a very important and interesting discovery, which we shall be very glad to see confirmed: "Oporto, 29th September. A young German army physician has discovered in a convent here a complete copy of the nine books of the Phœnician History of Philo Byblius, which he translated into Greek from the Phœnician of Sanchoniatho; it is properly a chronicle of the town of Byblos, but as that town was in alliance with Sidon, and in the sequel became dependent on Tyre, the history of these cities is very circumstantially related.

"Neither are the neighboring cities, people, or dynasties neglected, or the coasts of the islands occupied by Phœnician colonies. The eighth book is particularly important: a catalogue of all the troops, war chariots, and ships of each town, and each of the many dependent colonies. Only the colonies in Spain were independent, and allowed no person from the mother country to visit their ports, except the merchants from Tyre." Another letter adds that it will be published in Germany.

Episcopacy Examined and Re-examined. New-York Protestant Episcopal Press.—This volume contains Bishop H. U. Onderdonk's Tract, entitled Episcopacy Tested by Scripture, with a Review by the Rev. Albert Barnes, a Presbyterian minister of Philadelphia; a reply by Bishop Onderdonk, a rejoinder by Mr. Barnes, and a second answer by the Bishop. It also contains an essay on the apostleship of Timothy, and a dissertation on the "false apostles." They who wish to read a controversial work, unmixed with bitterness; a work which presents both sides with entire impartiality; a work which a Christian may read for the resolution of his doubts, or the confirmation of his faith, without danger to the sources of his temper, and the benevolence of his heart, would do well to procure this volume. We never have seen a discussion of a disputed point conducted in so amiable and Christian a spirit. It does honor to the head and heart of both the disputants. What Episcopalians think of the conclusiveness of the respective arguments, may be judged from the fact, that the volume is issued from an Episcopal press, and with the expectation that the Church will gain numbers, if it be extensively read.

Christian Witness.

From the British Magazine.

The following address has been presented to the king, from a body of Protestant dissenters at Lewes, in the county of Sussex:—

Most Gracious Sovereign,—With feelings of devoted attachment to your majesty's person, and of veneration for the principles which placed the illustrious house of Brunswick on the throne of these realms, we, the undersigned Protestant dissenters, attending divine worship at Jireh Chapel, Lewes, in the county of Sussex, venture to approach your majesty at this eventful crisis, not only to express our perfect satisfaction with the privileges we now enjoy, but our gratitude for the same, and earnestly pray your majesty not to concede to the arrogant claims of the enemies of real religion. We cannot, Sire, be silent spectators of the haughty and ambitious proceedings of the dissenters generally, seeing, as we do, the Papists, the Deists, the Unitarians, and, we regret to add, many who call themselves Protestant dissenters, all joined in one common league against what they call the common enemy, and which by their conduct we judge they mean the Established Church. We can but express the alarm we feel, and as Christians enter our solemn protest against their presumptuous proceedings.

We beg to assure your majesty we dare not join with infidels and those who deny the divinity of Christ, nor with those who acknowledge a foreign supremacy; no, nor with those who treat with contumely the doctrines of the Church of England, the leading articles of which we view as being in accordance with the Scriptures, which are the foundations of the Protestant faith. Under this impression, we would humbly yet fervently pray your majesty not to place in the high offices of the state, those persons who are advocates for the spoliation of the Established Church, nor any who wish to appropriate its revenues for the advancement of Popery, but such men who will as fearlessly protect the Protestant Church, as endeavor to apply a remedy to acknowledged abuses. And, as we believe it is by God kings reign and princes decree justice, our prayer to the Almighty is, that your majesty may be led to act for the peace and well-being of the nation, and that He would be pleased to direct, preserve, and bless your majesty, and prosper your reign.

Leeds Intelligencer.

Navy Chaplains.—A new order in council has, within the last few months, been passed, for the admission of chaplains into his majesty's navy. The following regulation is therein:—"No person shall be appointed a chaplain in the royal navy who shall not have been regularly ordained deacon and priest of the united Church of England and Ireland; or who shall not have been graduated at the University of Oxford, Cambridge, or Trinity College, Dublin; or whose age shall exceed thirty-five years; or who shall hold any benefice with cure of souls; or who shall not produce testimonials from two beneficed clergymen, of his good moral and religious conduct; or who shall not have been examined by some competent person, to be appointed for that purpose by the Lords Commissioners of the Admiralty, and be reported by him to be in every respect a fit and proper person to fill with respectability and advantage to his majesty's service the situation of chaplain.—*Gloucester Chronicle.*

WANTED,

In an Academy a few miles from New-York, a teacher capable of instructing the elementary branches of English education and the classics. Apply to the Rev. C. J. Kelly, 21 Rivington-street, between the hours of eight and ten o'clock, A. M.

New-York, April 20, 1836.

DELAWARE ACADEMY.

The Male and Female departments of this institution continue in successful operation under the charge of Mr. E. H. Cressey, Principal, who is assisted by competent and experienced teachers. The course of instruction is thorough and complete, embracing the Latin, Greek, and French languages, Mathematics, the common and higher branches of English, and Music.

The experience and past success of the Principal, the delightful location, and acknowledged beauty of the village, together with the social and moral character of the citizens, render it a desirable place for parents to send their children for instruction

Terms.—Tuition per quarter, - - - - -	$3 00
Music, (with use of piano,) extra, -	12 00

Board, per week, from $1 25 to $1 75.
Application may be made to the Principal or Secretary.

E. K. Maxwell, *President.*
Samuel Gordon, *Secretary.*
Delhi, Delaware Co., April, 1836. 6w.

CLASSICAL AND ENGLISH SCHOOL,
110 *Bleecker-street.*

The Summer Term of this school will commence on Monday, the 16th of May next. Circulars may be had by application at the school rooms. Mr. Wheeler teacher in Penmanship, Mr. Bossett in French, Mr. Evans in Latin and Greek.

3w R. Mann.

THE REV. W. F. WALKER,

At the solicitation of some friends, has concluded to take under his charge a limited number of boys for the purpose of education. He will receive twelve into his family, and twelve as day-scholars. His residence, 287 Third-street, is airy, healthy, and pleasant.

The school will be conducted in subservience to the principles of the Protestant Episcopal Church.

It is to open on the second Wednesday in May, before which places for five or six boys may be secured.

Terms—for boarders, $200 00 per annum, for day scholars $10 00 per quarter. W. F. Walker, 287 Third-street.

CLASSICAL INSTRUCTION.

A gentleman who has had experience in the business of instruction for the last four years, and who can give the best references for character and qualifications, wishes to employ a portion of his time in teaching in this city. He would engage in a family or public institution, prepare young gentlemen privately for college, qualify them for admission into the advanced classes, or assist them in their studies. Address "D. S." a the office of the Churchman, 46 Lumber-street.

SEMINARY FOR YOUNG LADIES,
CHESHIRE, CONN.

The Summer Term of Miss Cornwall's Seminary, will commence Wednesday, the 20th of April.

Tuition per term of twenty-two weeks.

Common English Studies, - - - - - -	$6 00
Higher English Studies, - - - - - -	9 00
French, - - - - - - - -	9 00
Latin, - - - - - - - - -	9 00
Music, (including use of instrument,) - - -	18 00
Drawing and Painting, - - - - - -	10 00
do. do. (including oil painting,) -	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing and lights. As the number of boarders is limited to eight, it is necessary that all who wish board with the Principal, should make early application.

It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. Mr. Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Hawks; Floyd Smith, Esq., New-York; Rev. Edward Neufville, Savannah, Georgia.

March 15, 1836.

BOARDING SCHOOL FOR BOYS,
NEW-HAVEN, CONN.

G. A. De Witt, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian, Anthon, and Eastburn; Rev. Mr. Schroeder; Rev. James W. Cooke, [St. George's Church;] Hon. Henry Meigs; Swords, Stanford & Co., 152 Broadway; Meigs D. Benjamin, Esq., 195 Pearl-street.
Providence, Rev. Dr. Crocker.
New-Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.
Hartford, Rt. Rev. Bishop Brownell.
Boston, Rt. Rev. Bishop Griswold.
Washington City, Hon. John Forsyth; Hon. William J. Grayson.
Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

Nathan Bourne Crocker, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

Tristam Burges, Representative in Congress.

The following gentlemen have expressed their entire concurrence in the foregoing testimonials—John Griscom, Professor, &c.; R. Everett Pattison, Pastor of the First Baptist Church, Providence; Thomas T. Waterman, Pastor of the Richmond street Congregational Church; John Brown Francis, Governor of Rhode-Island; Henry Bowen, Secretary of State; Samuel W. Bridgham, Mayor of the city of Providence.

April 14, 1836. 6w.

PEW IN GRACE CHURCH FOR SALE.

No. 116, a front pew, in the north gallery of Grace Church, for sale. Inquire of James Van Nostrand, No. 32 West-street.

April 30.—4t.

PROTESTANT EPISCOPAL PRESS, PRINT.